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Fulani fracas at SF rally

Demo intended to mobilize support to defeat Prop. 96 includes a shouting match between participants and the New Alliance Party presidential candidate

By Miranda Kolbe

SAN FRANCISCO — The "No on 96 and 102" rally held Oct. 25 was intended to be a major event for the less well-known of the two AIDS-phobic propositions facing California voters. Proposition 96 would mandate HIV antibody testing for people accused of sex crimes, for prisoners, and those accused of interfering with the duties of police officers, firefighters and emergency medical personnel. Prostitutes who are HIV antibody positive would have years added to their sentences; prisoners' test results would be disclosed to all those working or living in their proximity.

In major cities throughout California, No on 96 efforts have been separated from No on 102's campaign because of statewide organizers' fears that attitudes toward 96 will carry over to 102 and result in the latter's passage. (Prop. 102 would eliminate confidentiality of HIV antibody testing — see *GCN* Vol. 16, No. 13.) Recent polls show voters supporting 96 overwhelmingly, while polls on 102 show the electorate split about 50-50. This tactic has resulted in the No on 96 campaign having little funding, and only sporadic backing from influential AIDS activists and members of the Democratic Party. Consequently, hopes were high among the No on 96 and 102 Coalition that the Tuesday night rally would turn at least some voters' minds around before the election.

However, several days before the event took place, predictions of its failure began to surface. Four major gay speakers — comic Tom Ammiano, Cleve Jones of the NAMES Project, San Francisco Supervisor Harry Britt, and candidate for Supervisor Pat Norm — all canceled, and several of the rally's organizers realized the event was headed for disaster.

"This was one of the five worst rallies I've ever been to in my life — and there's some pretty stiff competition," said Shawn McShea, a No on 96/102 Coalition member.

Charges of racism, manipulation, deceptiveness and out-and-out sabotage were called up as reasons for the rally's failure. While some Coalition organizers blamed ACT UP, the Harvey Milk Club, and the Democratic Party as a whole for the fiasco, the group most consistently called to account for the negative turn of events was the New Alliance Party, and specifically, its gay and lesbian national organizer who was a member of the 96/102 Coalition, Jim Mangia.

The participation of controversial New Alliance Party presidential candidate Lenora Fulani at the rally was a reason for many prominent speakers' withdrawal. Britt's aide, Jean Harris, said, "We felt the New Alliance Party didn't have the

capabilities of holding a rally around their presidential candidate, so they hooked onto No on 96 and 102 and organized a rally to give her a podium. They were trying to use Harry to get people there to hear Fulani, and we didn't want to have a part in that."

None of the major speakers were informed in advance that Fulani would share the platform, and the first flyer announcing the rally did not have her name on it. Cleve Jones said he asked who the other participants would be before he agreed to speak and was given a list without Fulani's name on it. "I learned from posters on telephone poles that Dr. Lenora Fulani would be one of the participants," he said. "I do not support Dr. Fulani or her party, and I felt that her appearance there with a number of long-time activists in the gay and lesbian community would give her organization credence that I don't think it deserves."

Consequently, as the rally began, seeds of resentment and some suspicion toward Fulani had been sown in the minds of more than a few of the estimated 300 participants. Many were also aware that speakers had been asked to keep their comments to three minutes and to talk only about 96 and 102, not their own campaigns.

The first two speakers reminded the crowd of political splits that had occurred before the event. Mangia said, "I want to talk about the forces in our community that are trying to split us on this issue. There are a lot of forces that don't want the varying viewpoints of our community to be heard in order to deliver the vote for two corrupt pigs that are running for president," and then introduced Fulani to the microphone.

As Fulani took the microphone, there was a burst of applause from the crowd, but mixed with the cheers were some rumblings of dissension. She told those listening, "You all need to be quiet and listen. If you don't want to come out and support my campaign, then you should support the Duke and George Bush."

As she continued to speak about her campaign, murmurs grew to shouts until, when she told the crowd she had flown out from the East Coast that day to speak, chants, whistles and boos rose above her amplified voice.

"We are in a fight," she said.

"No on 96, No on 102!" the crowd screamed.

"We are in a fight!"

"No on 96, No on 102!"

"We are in a fight, and the fight is going on, not between the right wing of this country, it's going on between people in the gay community," said Fulani.

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Helms kills hate crimes bill

Anti-gay senator on a roll

By Chris Bull

WASHINGTON — As historic anti-hate crime legislation that included language addressing homophobic violence was on the verge of passing the Senate, Sen. Jesse Helms (R-N.C.) Oct. 22 used parliamentary procedures to block a vote on the bill, effectively killing it until next year. Lobbyists for lesbian and gay organizations bemoaned the loss, but vowed to reintroduce the bill and fight Helms when the next legislative session opens in January.

In addition to blocking a vote on the legislation before the 100th Congress adjourned, Helms also undermined its purpose by attaching a viciously anti-gay amendment to the bill. The four-part amendment states: "the homosexual movement threatens the strength of the family as a basic unit of society; state laws prohibiting sodomy should be enforced; the federal government should not provide discrimination protections on the basis of sexual orientation; and school curriculum should not condone homosexuality as an acceptable lifestyle." Lesbian and gay lobbyists told *GCN* the amendment is one of the worst legislative attacks on the community they have ever witnessed. The bill already included a disclaimer introduced by Rep. George Gekas (R-Pa.) stating, "This is not a gay rights bill."

Peri Jude Radecic, a lobbyist for the National Gay and Lesbian Task Force (NGLTF), said the amendment was more homophobic than an amendment Helms attached to the federal AIDS bill prohibiting funding for education that "promotes homosexuality." "This is a blanket statement about homosexuality," said Radecic. "It's an all-out attack on every aspect of the lesbian and gay movement in this country." She said finding ways of neutralizing Helms is the key to advancing the lesbian and gay legislative agenda in 1989.

The bill, which mandates reporting of hate-inspired crimes based on "race,

religion, ethnicity, or sexual orientation," is supported by a broad coalition of groups including the ACLU, NAACP, NOW, Anti-Defamation League of B'nai B'rith and the American Psychoanalytic Society. Backers of the legislation say they believe compiling statistics will demonstrate the severity of hate inspired violence in this country. Such documentation will be useful to pressure law enforcement officials and policymakers to step up efforts to combat hate violence.

The House of Representatives voted 382-29 May 20 in favor of the bill after "sexual orientation" was replaced in favor of "heterosexuality or homosexuality." According to Kevin Berrill of the NGLTF's anti-violence project, the House vote was the first time Congress has voted favorably on an explicitly gay-related issue. Radecic said that if Helms had not intervened, the bill would have also been passed by the Senate. Just one week before Helms' action, the Senate Judiciary Committee had unanimously passed the bill.

"I am very disappointed," said Berrill. "The net effect is that the official response to hate crimes will be slowed because of Congress' failure to pass the bill. It's not good news when measures aimed at prejudice are delayed." Berrill said, however, he was heartened by the response of the coalition supporting the bill. He said every group involved in lobbying for the bill insisted on retaining the sexual orientation provision, despite right-wing efforts to drop it. "Removing sexual orientation from a hate crime bill is like removing women from a bill about rape," said Berrill.

Radecic called the coalition's support "wonderful." The coalition, she said, defers to the judgment of NGLTF on all matters concerning the sexual orientation provision in the bill. "Just as Jewish groups are the best judges of anti-Semitic incidents, so the coalition recognizes we are the best

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Quote of the week

"We want something better in this world. We want a world that is based on justice. We want a world that is based on compassion for human need. We're focusing on AIDS and we're focusing on health care, but we feel compassion for whoever is the victim of injustice, and that is what the ARC/AIDS vigil is about. That is the symbol that has



San Francisco AIDS/ARC Vigil in front of City Hall kept it going. When the Reagan/Bush administration has said, 'We have no money for health care, we have no money for AIDS research,' we have banded together with little more than our guts and our bare hands and said, 'Yes, it is time to have these things. We will establish the hope on our own.'"

— John Bleskus, founder of the AIDS/ARC Vigil in San Francisco, which had its third anniversary Oct. 27.

Kristallnacht remembered

BOSTON — Nov. 9, 1988 marks the 50th anniversary of *Kristallnacht*, the "night of shattered glass." On that night, German and Austrian stormtroopers burned synagogues and ransacked Jewish homes and businesses. Jews were rounded up, beaten and killed. This year commemoration activities will take place across the U.S. As part of these activities Jewish Lesbian Daughters of Holocaust Survivors (JLDHS) will hold its seventh semi-annual meeting, a weekend of discussion, support, and networking around issues faced by children of survivors. The gathering will take place Nov. 11-13 in Western Massachusetts and is open to all Jewish lesbian daughters of Holocaust survivors and their lovers/partners.

For more information about *Kristallnacht* commemoration activities contact The *Kristallnacht* Committee, 711 Third Avenue, 12th Floor, New York, NY 10017; (212) 983-4800. JLDHS can be contacted at P.O. Box 6194, Boston, MA 02114; (617) 321-4254.

□ Liz Galst

Ending prisons as breeding grounds for AIDS

LEWISBURG, Pa. — Federal prisoners interested in becoming members of a class action suit charging that the Bureau of Prisons is not "in conformity with community standards" in its medical care for prisoners with AIDS/ARC/HIV antibody positive status, should write to Chief Judge William J. Nealon, Jr., P.O. Box 1148, Scranton, PA 18051. Your letter should say that you wish to be part of suit CV-88-1445, being filed by Kenneth M. Young, 39831-080, Box 1000, Lewisburg, PA 17837. Copies of your letter should also be sent to Judy Greenspan, c/o ACLU-National Prison Project, 1616 P St. NW, Washington, DC 20036, and to Warden P.W. Koshane, Lewisburg, PA 17837.

People on the outside should also send letters expressing your concern for the lack of AIDS education/care which is part of the reason for the continuing widespread practice in prisons of unprotected "sex," much of which is simply dominance behavior. Also express concern for the safety of Kenneth Young, who is filing the suit and who is already facing retaliation from prison of-

ficials. Young also desperately needs a Pennsylvania attorney to file the suit.

Letters may be sent to: Michael Quinlan, Bureau of Prisons, 320 First St., Washington, D.C. 20534, and to Warden Koshane, Lewisburg, PA 17837.

Almost all prisoners will be out in a matter of months or years and living with the rest of us. They are no more distinguishable from the rest of us than gay people are from straight people. If you want prisons to stop being breeding grounds for AIDS, let the system know you are interested and willing to put some energy into protesting their continued lack of AIDS education and care.

□ Mike Riegle

Anti-Klan Mobilization in Philly

PHILADELPHIA — Despite the cancellation of plans by the Ku Klux Klan to hold a rally here on Nov. 5, anti-Klan organizers are going ahead with the scheduled counterdemonstration to be held at the Independence Mall. A coalition of labor and other political leaders have endorsed the rally, which has also been supported by lesbian and gay groups. A Boston contingent of anti-Klan demonstrators will leave at 1:00 a.m. Saturday morning, Nov. 5; for information, call Tom Daley at (617) 492-3928.

□ Jennie McKnight

HMO can't disclose test results

KANSAS CITY, Kan. — A judge here issued a permanent injunction barring a man's doctors from informing his former wife that he had tested positive for HIV antibodies. The man, identified as John Doe, sued a health maintenance organization, Prime Health/Kansas City, Inc., after officials there told him they were going to disclose his test results to his former wife, who also uses Prime Health as her HMO.

Mr. Doe took his case to the ACLU which, in May, succeeded in getting a judge to issue a temporary restraining order. In October, Judge Marion W. Chipman of the District Court in Jackson County, Kansas granted a permanent injunction.

William Rubenstein, an ACLU attorney specializing in AIDS-related discrimination cases, said after the decision: "Prime Health had already tested the wife and knew she was HIV antibody-negative. They've been separated for two years, haven't had sex for more than two years, and he has no intention of having sex with her in the future."

In his ruling, Judge Chipman said, "The court finds the plaintiff would be substantially and irreparably injured by the release of his HIV results by the defendant or its employees to his ex-wife."

Frank Saunders, a lawyer for Prime Health said, "Prime Health is going to follow the ruling of the court."

□ Paul-David Wadler

NEWSNOTES COMPILED BY
JENNIE MCKNIGHT

AIDS TREATMENT NOTES

As part of GCN's efforts to increase its coverage of AIDS medical and treatment issues, we plan to regularly publish "AIDS Treatment Notes." Most of the information here comes from newsletters written and published by people with AIDS (PWAs), people with ARC (PWARCs) and other AIDS activists.

Many of these newsletters print disclaimers withholding their endorsement from any particular treatment options. Like these other sources, GCN provides medical information to encourage discussion about the politics of health and medicine and to help people make personal decisions about AIDS treatments. We do not endorse any specific treatment or study.

Fenway seeks couples for study

BOSTON — The Fenway Community Health Center (FCHC) seeks participants for a study to determine why some people become infected with HIV (a virus thought by many to be a cause of AIDS) and why others do not. The study, funded by the Centers for Disease Control, will include gay and bisexual men and their sexual partners who form "discordant couples" — couples in which one partner is HIV-infected and the other is not.

Volunteers for the study must be able to bring into the study a sexual partner of the last 12 months whom they know or suspect does not share their HIV antibody status. Couples must have had at least one sexual encounter within the last 12 months involving penetration, either anally or orally, with or without a condom and with or without the exchange of body fluids.

New sexual partners will be welcomed into the study, as long as their antibody status differs from that of the original volunteer. Benefits to participants of the study include free physical examinations and free T-cell subset counts of those who are HIV antibody positive.

For information about joining the study, which seeks 100 discordant couples, call FCHC at (617) 267-0849 and ask for a member of the Partner Study staff.

□ Jennie McKnight

Polish translator needed for safer sex ed project

SEATTLE, Wash. — A project to send safer sex materials to Poland has been held up by the lack of a translator for the materials, according to the newsletter of the National Leather Association of Seattle. Anyone who can write Polish to help translate the materials should contact Joe at (206) 447-9164.

□ Jennie McKnight

Possible new non-invasive test for encephalopathy

MELBOURNE, Australia — Abnormal eye movements may be an early symptom of neurologic problems in people infected with HIV (a virus thought by many to be a cause of AIDS), according to a report in September's *Archives of Neurology*. The study, by Jon Currie of the Mental Health Research Institute of Victoria, indicates that even if a person does not have symptoms of HIV-infection, eye movement abnormalities could point to the likely onset of encephalopathy [AIDS-related encephalopathy is frequently referred to by physicians and others as "AIDS dementia" — a term GCN does not use because of its negative connotations that stigmatize people with AIDS].

"Recording of eye movements may be a valuable, non-invasive technique for the early detection of neurologic problems [in HIV-infected people]," Currie wrote. "In particular, it may be of use in selecting high-risk patients requiring antiviral therapy and in monitoring the neurologic response to such treatment."

Currie and colleagues at the Institute used a technique called infrared oculography to record eye movements in 14 people with positive HIV antibody status. Seven of the 14 had various degrees of AIDS-related encephalopathy; all seven of these people were found to have abnormal eye movements. Six of the seven others also recorded abnormalities.

□ Elizabeth Pincus

PWA newsletters:

Treatment News, GMHC Department of Medical Information, 132 West 24th Street, Box 274, New York, NY 10011

AIDS Treatment News, Box 411256, San Francisco, CA 94141

PWA Coalition Newsline, 263A West 19th Street, Room 125, New York, NY 10011

Alert, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

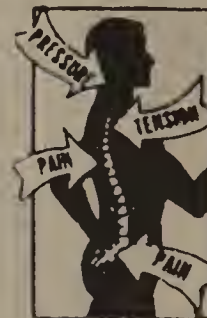
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Boston activists put last-minute heat on Bush

By Judy Harris

BOSTON — As George Bush and Michael Dukakis run their last laps in the presidential elections race, a group of lesbian/gay activists are pressing to put AIDS issues in the forefront of candidates' and voters' consciousness. With one week to go before election day, MASS ACT OUT organized a rally in front of Boston's Bush campaign headquarters to call attention to the Reagan/Bush Administration's contribution to AIDS becoming an epidemic. Participants in the Nov. 1 demo also decried the refusal of both mainstream political parties to address AIDS as an election issue.

Despite dismal rain and the beginning of Boston's flu season, activists sloshed through puddles carrying "Why Is AIDS A Non-Issue?" and "Bush/Quayle — Enemies of Public Health" signs, along with others expressing anger at the lack of proactive government response to one of the major health crises in this country. The group of at least 30 who endured the elements chanted, "Hey George Bush, you can't hide. We charge you with genocide."

Rob Gale of MASS ACT OUT said the Reagan/Bush Administration has been directly responsible for the lack of comprehensive AIDS research and the unavailability of AIDS treatments. When questioned about MASS ACT OUT's stance on Dukakis' AIDS record, Gale replied, "Dukakis has been pretty wishy-washy himself on the issue of AIDS, but Bush is more personally responsible for the more than 40,000 dead."

Gale also accused the present administration of marginalizing certain populations in an effort to portray AIDS as an issue affecting only certain "minority" sectors in the U.S. Gale criticized use of the terms "high-risk groups" and "general population" in government AIDS propaganda: "When they talk about general population [i.e., those who are supposedly not at risk for acquiring AIDS], what they mean is white heterosexual men!" In reference to public health officials' commitment to addressing the needs of "high-risk groups" — which include people of color, prostitutes, IV drug users who share needles, and gay men — Gale said, "The policy has been: Let them die, and I believe George Bush will mirror that policy."

Bush headquarters staff arranged for extra security in anticipation of anti-Bush activities, including two policemen who stood guard next to the headquarters' entrance and the freshly spray-painted graffiti greeting: "Bush = AIDS Death." Inside, "Victory '88" workers paused to hang a crudely scrawled "Say Goodnight, Mike" sign from their window.

Strategically parked vans blocked the view of commuters in the downtown Cambridge St. traffic. And though demonstrators attracted virtually no attention from passersby in the post-daylight savings time darkness, the small crowd of picketers huddled together as Mike Friedman, a MASS ACT OUT spokesperson, stepped up onto a makeshift platform in front of the "Bush Is A Bigot" poster backdrop.

Speaking into a bullhorn and pointing to the second floor headquarters office, Friedman announced, "In a week, we'll have a new president and it may be this Bozo upstairs." The crowd booed and hissed. "What will we do?" Friedman prompted. "Act Up! Fight Bush! Fight AIDS!" was the impassioned response.

Bush supporters looked down on the gathering of AIDS activists, laughing, until someone apparently pointed out that a television crew was on the scene, and they went back to their telephones.

Noisy activists had disrupted the conservatives momentarily, but the vote-for-Bush phone call campaign resumed after the crowd dispersed. □

Hate crimes

Continued from page 1

judges of homophobic incidents. I think it shows a real political sensitivity on the part of a number of groups," she said.

A recent report commissioned by the U.S. Department of Justice concluded that not only is violence based on sexual orientation widespread and on the rise, but so too are attacks based on race, religion and ethnicity. "The most frequent victims of hate violence today are Blacks, Hispanics, Southeast Asians, Jews and Gays and Lesbians. Homosexuals are probably the most frequent victims," the report claims. The report also asserts that the fear of AIDS has contributed to the increase in violence against gay men and lesbians.

Fighting Helms

"Jesse Helms is number one in the homophobic hall of fame," said Robert Bray of the Human Rights Campaign Fund (HRCF) which also supported the hate crimes legislation. "We must make defeating him a priority." He said local lesbian and gay groups must lobby members of Congress to take a stand against homophobes like Helms. HRCF spends thousands of dollars every year attempting to beat Helms back, said Bray. "But that is obviously not enough. We need to mobilize people back home to put pressure on Congress." He added that the far-right has several powerful political action committees which can mobilize thousands of phone calls and mailgrams to members of Congress within hours. He said the lesbian and gay movement often fails to mobilize grassroots support for its national legislative agenda.

Radecic expressed dismay at liberal legislators' failure to employ stronger tactics to defeat repressive legislation. "The political right seems much more willing to use parliamentary privileges to defeat progressive legislation. They delay, threaten filibuster and do anything they can. Nobody will do the same for liberal causes." She said the coalition supporting hate crime legislation must pressure members of Congress to take a stand against Helms and gay-baiting. Radecic added, however, that Helms's obsession with gay-related issues goes beyond that of his constituents.

Mab Segrest, coordinator of North Carolinians Against Racist and Religious Violence, told GCN that Helms seems unaffected by opposition in the state. She said despite a strong challenge by former North Carolina Gov. James Hunt in the 1986 election, Helms refused to moderate his right-wing positions. Segrest said Helms condones Klan activity and hate-inspired violence by refusing to work against them; both have increased dramatically in the state since his first election in 1978.

Segrest said she was hopeful about stopping Helms. She said progressive and lesbian/gay groups have become more vocal and organized in recent years and may be able to help defeat Helms in 1990. She said a sit-in at Helms's North Carolina office by lesbian and gay activists resulted in several arrests and media coverage of the protest. □ filed from Boston

Fracas

Continued from page 1

"No on 96, No on 102! No on 96, No on 102!" the chants persisted.

"I must say what I have to say," said the candidate. "Now if you have something else to say, you should come up here and talk when I'm finished."

At this point, Billy Klub, a 96/102 Coalition member, began to shout the chorus into a second microphone, drowning out the New Alliance Party candidate. During a lull in the cheers, she could be heard telling participants, "You all can shut up and listen to me." Fulani's microphone then went dead.

Maggie Rubenstein of San Francisco's Bisexual Network took Klub's microphone and told the crowd, "This is not a Fulani rally. This is a rally on No on 96 and No on 102, and this is also a rally to condemn NBC for its *Midnight Caller* television series." (A scheduled episode of the show depicts a person with AIDS deliberately putting his sex partner at risk through unsafe sex.)

However, anyone in the crowd remembering the event was a No on 96/102 rally was then compelled to forget it as the next two speakers — John Doe #369 and Terry Sutton, an ACT UP/San Francisco member and person with AIDS — asked the rally's participants to head off to the set of



Some of the reproductive rights advocates who lined Boston's Beacon Street, Oct. 29.

"Operation Rescue" flares up nationally, fizzles in Boston

Pro-choice advocates also come out in large numbers as local organizers warn of a possible return to Boston by anti-abortionists

By Stephanie Poggi

BOSTON — Anti-abortion demonstrators attempted to "rescue" fetuses in at least two dozen cities Oct. 29. Two thousand opponents of abortion were arrested in the actions, which involved trying to block entrances to abortion clinics in New Jersey; Pittsburgh; New Orleans; Des Moines, Iowa; Falls Church, Virginia and other cities.

The anti-abortion activists, who say they expected closer to 5000 arrests, were often met with well-organized and equally militant supporters of abortion rights. In fact, the "rescue" of a suburban Boston clinic was abandoned altogether at the last minute, based on reports that over 2000 reproductive rights activists planned to be on hand. Closer to 3000 activists actually turned out to line Beacon St. in the city of Brookline, encountering less than a handful of anti-abortionists. The majority of the clinic protesters had decided to target a clinic in Providence, Rhode Island instead. There they were also met with pro-choice counter-demonstrators as were "rescuers" in Austin, Texas, and Sunnyvale, Calif.

While this "National Day of Rescue" has been called emblematic of a new militance among anti-abortion activists, neither the tactics nor the militance are new to abortion opponents. Their strategy entails chipping away at women's access to abortion through legislative and judicial means — via funding

cut-offs, imposing restrictions on minors, etc. — while simultaneously carrying out both violent and non-violent public demonstrations. Operation Rescue actions were generally non-violent, but abortion opponents have been involved in clinic bombings, arson, and vandalism. In 1984, the bombings occurred at a rate of one every two weeks. (See GCN, January 26, 1985.) Other routine tactics include accosting clients seeking entrance to clinics — what anti-abortionists call "sidewalk counseling" — death threats to clinic workers, and sit-ins.

Some activists claim the militance is really a new desperation, given the fact that anti-abortionists have been unable to push abortion underground again. But, oddly, opponents to women's right to abortion stand closer to what they would consider success than at any point in recent history. Pres. Reagan's appointment of Supreme Court Justice Anthony Kennedy may give the High Court the votes to overturn *Roe v. Wade*, the 1973 decision that made abortion legal.

As GCN goes to press, pro-choice organizers in Boston say Operation Rescue may return to Boston on Nov. 5 or another Saturday this month. People interested in counter-protesting and/or keeping up with developments can call Boston NOW at (617) 782-1056. □

Midnight Caller and do civil disobedience. As Linda Perry began to sing, the crowd dispersed, leaving less than half of those originally attending to hear why they had gone to the rally in the first place. Priscilla Alexander, director of COYOTE, a prostitutes rights organization, gave a speech addressing Proposition 96.

Mangia later commented that he should "never have invited Fulani to speak" and said he believed he had contributed to "setting her up." However, several other 96/102 organizers said they had been set up by Mangia himself.

Lulu, a principal organizer of the rally, said this was her first venture into politics, and that she didn't understand a lot of what was happening prior to the event. "I knew nothing about Fulani except for what Jim had told me, and it all sounded great. Here's this Black woman running for president who's talking about our issues. So, when he asked me not to put Fulani's name on the first flyer, it didn't bother me. I didn't think much about it."

"We weren't told until a week before the event that Fulani would be speaking," said Larry Burnett, another No on 96/102 Coalition member. "At this point, it was a *fait accompli*." Burnett said Fulani's name should have been presented to the Coalition as a

whole to decide whether or not to invite her. "Rather than get everybody confused about what the issues are, they should have just had a rally for Fulani, and whoever wanted to attend could have," he said.

Several Coalition members said they also felt ACT UP had "taken over" the rally, and should be held equally responsible for the lack of attention paid to 96 at the event. Others blamed lack of support from Democratic Party representatives who failed to attend.

Mangia decried the "rude way Fulani was treated at the rally" and said he viewed the crowd's attitude toward her as racist. Mangia said "It was significant that ACT UP members who also didn't speak on 96 and 102 didn't get booed."

Mangia also claimed that Fulani received threats of violence prior to the event. He said he received a message on the New Alliance Party answering machine from the Harvey Milk Club threatening Fulani should she speak.

Maurice Belote, president of the Harvey Milk Club, called Mangia's allegation "ridiculous." "That's just crazy to suggest that we would make violent threats against anybody," he said. "I don't even know of a single Harvey Milk Club member who went to the rally." □

GCN: Passion and community growth

During the next six months, *GCN* is planning to dramatically expand its readership and we want our current readers to be a part of that growth. That's why *GCN*'s Board of Directors sent our subscribing readers a letter this week asking for a donation and the name and address of a friend who would love our provocative national newsweekly of lesbian and gay liberation.

Donations are crucial to fund the ambitious subscription drive we have planned for the next six months. And as an important part of our readership expansion project, everyone who makes a donation to *GCN* will be offered a six-week trial subscription to *GCN* for a friend. We are sure that six weeks of *GCN* will make new readers as passionately engaged with *GCN* as our current readers are. And with more readers comes more lively dialogue, more pages of *GCN* and more community growth.

Since 1973, passion and community growth are what *GCN* has always been about. Passions that brought over 700,000 of us to the National March on Washington for Lesbian and Gay Civil Rights in 1987; passions that fuel organizing against AIDS; passions that lead us to work against racism,

sexism and class oppression. Not to mention passions about sex!

For all of our 16 years, *GCN* has had a special relationship to our community's growth. As our community has expanded around the country and around the world, lesbians and gay men in nearly every state in the U.S. and on every continent have read *GCN*, helping to build an international lesbian and gay movement. And *GCN* has always been a newspaper produced by and for our community. Our readers are our writers, our mailers, our artists, and our fundraisers.

But to continue growing as fast as our community, *GCN* needs to invest money into building our subscription base. We did a remarkable job cutting a quarter of our nearly \$30,000 debt in October, and, to continue with this next expansion project, we need your donation in November.

When you contribute to *GCN*'s readership expansion project — whether you send \$5, \$50 or \$500 — you help build a newspaper, a movement and a community.

GCN editorials reflect the consensus of the full-time staff collective.

COMMUNITY VOICES

"Community Voices" and "Speaking Out" are parts of our efforts to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed in this space. We welcome all contributions except personal attacks. Copies of letters and "Speaking Out" contributions sent elsewhere are printed on a space-available basis. *GCN* reserves the right to edit letters and "Speaking Out" contributions for length and clarity, in consultation with the author. The opinions expressed are those of the author and are not intended to represent the views of the *GCN* membership.

Letter and "Speaking Out" contributions must be **TYPED** and **DOUBLE-SPACED**. Letters can be **NO LONGER THAN TWO PAGES**. "Speaking Out" contributions can be **NO LONGER THAN FOUR PAGES**. Send to: **Community Voices or Speaking Out, GCN, 62 Berkeley Street, Boston, MA 02116.**

Chipping away at our liberties with Bush

Dear *GCN*:

The upcoming national election is particularly important for gays and other minorities. Not only are we electing a President but, more importantly, we are determining the nature of the Supreme Court for the great portion of the rest of our lives.

George Bush has pledged to continue to pack the Court with the likes of Robert Bork. If we allow that to happen, the result for minority rights will be disastrous.

I have known Michael and Kitty Dukakis for more than ten years and his commitment to minorities and a balanced Supreme Court is unquestionable. Furthermore, Michael has significant people in his campaign who openly live alternative lifestyles and he is a supporter of gay rights.

If the women, blacks, gays, Hispanics and other minorities in this country do not rally against the radical right we will have no one to blame but ourselves when our liberties are chipped away until we are forced to conform to George Bush's vision of "mainstream" America. I, for one, cannot allow that to happen without a fight on election day.

Sincerely,
Esquire Jauchem
Venice, Calif.

Vote no on pro-nuclear ads

Dear *GCN*:

I was quite upset and confused by the recent issue of *GCN* (Oct. 30-Nov. 5) which contained both a full-page advertisement from the Vote NO on 4 Committee and a

"Speaking Out" by the Mass. Citizens for Safe Energy urging readers to vote yes on issue 4.

Not only does the inclusion of both positions seem intrinsically contradictory, but the acceptance of the ad seems to be in conflict with what I had perceived and hoped the politics of *GCN* to be about. As a scientist working at an institution whose faculty routinely appear on TV singing the praises of the nuclear industry, I had foolishly assumed that the staff of my community paper would have known better than to fall for the "Pro-Nuke" line.

I suspect that the response will be that an advertisement is "neutral," and does not imply an endorsement by the *GCN* staff, but I don't buy it. *GCN* and other publications professing to have progressive politics (perhaps I foolishly interpret a commitment to feminism, anti-racism and an awareness of class issues as progressive) do owe its readership some consistency in what appears on its pages. It should also be pointed out that the "No on 4" folks have huge financial resources (including revenues from our electricity bills) and the backing of the utility companies, while the Citizens for Safe Energy are operating on a shoestring budget and can't afford to be spending the few dollars they have countering ads in publications such as *GCN*.

I know that the decision to accept the ad was not an easy one, but it was a wrong one. I hope that the priority of cash over politics at *GCN* has seen its day and this choice will be viewed as an error in judgement rather than the wave of the future. If not, when next asked to re-enlist as a *GCN* sustainer, don't be surprised if I just "Vote No."

Sincerely,
Nancy DeLuca
Medford, Mass.

Close Mass. nuclear reactors

Dear *GCN*:

I was much dismayed to see a full-page ad in this week's *GCN* [Oct. 30-Nov. 5] urging the gay community to vote no on Question 4 in Mass. A yes vote on this question would shut the state's two nuclear reactors, Pilgrim and Yankee Rowe. These two plants have been temporarily shut down due to safety violations and hazards.

Question 4 has broad-based, state-wide support. To counter public sentiment against nuclear power, the industry has spent over \$5 million on misleading advertising.

The facts: Nuclear power plants are deadly to our environment. Pilgrim and Rowe alone have generated over 550 tons of radioactive waste. There is NO SAFE STORAGE for this waste. It will be radioactive (i.e. deadly to human, animal and plant life) for thousands of years. Scientists have said time and again that the allowable levels of radioactivity have been set too high by the

□ GAY COMMUNITY NEWS

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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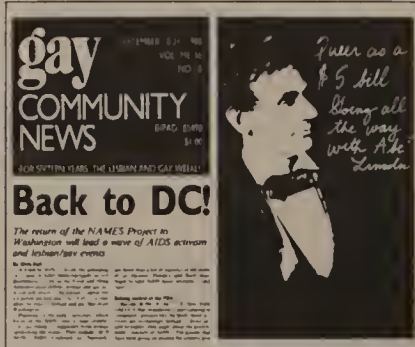
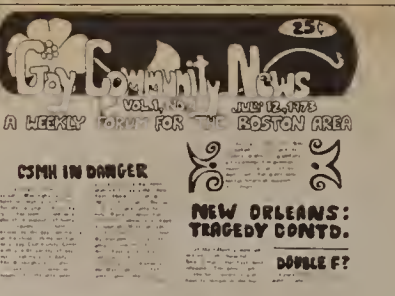
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Postmaster: Send address changes to: **Gay Community News**, 62 Berkeley St., Boston, MA 02116.

In 1973, GCN was there covering the budding lesbian/gay movement.

Last year, GCN was there when we marched on Washington.

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Nuclear Regulatory Commission (NRC) and the Environmental Protection Agency, yet radioactive particles constantly emit from on-line reactors.

Exposure to radiation causes endless different kinds of cancers, birth defects, illnesses. Three Mile Island was a relatively small nuclear power plant accident. Yet the rate of birth defects increased seven-fold in the first three years following the accident. "A serious accident at Pilgrim would cause 3000 immediate deaths, 23,000 long term cancers, and \$121 billion in property damage..." (Sandia National Labs to the NRC, 1982). As Joseph Kriesberg in *GCN* [Oct. 23-29] stated so simply, these nuclear reactors are not worth the risk.

The industry would have us believe that nuclear power is the panacea to the problems of acid rain and the greenhouse effect. In fact, nuclear power robs research and investment dollars to those searching for safe, alternative forms of energy and those working on conservation. Seabrook costs \$50 million each month as it sits on the New Hampshire shoreline waiting for final verdict. These financial resources could employ thousands in alternative energy conservation, yet the industry devours these dollars, trying to bring this dead white elephant back to life.

It is not worth it! Pilgrim and Yankee Rowe produced only four percent of this state's electricity. Neighboring utilities have offered to sell Boston Edison enough power to immediately replace that of these plants. This energy would cost only \$350,000 daily, while the nuclear energy would cost nearly three times that at \$900,000 daily.

We must not be fooled by the nuclear power industry. Pilgrim and Yankee Rowe should be shut for good, for the economic and environmental benefit of Mass.

Valerie Reuther
Somerville, Mass.

Support Sandra in Cambridge

Dear *GCN*:

We are writing to urge your support for Sandra Graham (D-Cambridge) in her sticker (write-in) campaign for re-election as Mass. State Representative for 28th Middlesex District.

We have known Sandra all her political life. She has consistently and effectively supported issues of concern to lesbians and gay men. She has welcomed, encouraged and acknowledged gay and lesbian support in her campaigns.

Sandra Graham has been there when we've needed her, and we now need to vote to keep her in office. Now is not time to abandon someone who has supported us.

Sincerely,
Charles Ash
David Peterson
Hugh Adams Russell
Cambridge, Mass.

GCN & Playgirl censorship protest requested

Dear *GCN*:

I am writing the readers of *GCN* to request that you protest the censorship of *Playgirl* by the Federal Bureau of Prisons.

The reasons given are not meaningful whatsoever and a slap in the face to the gay community period. What's more, this is also violating prisoners' 1st amendment rights.

They are also tampering with the delivery of *GCN*! Your letter of support with regards to this issue will be greatly appreciated! [Pris. Proj. Note: Send to J. Michael Quinlan, Bureau of Prisons, 320 First St, Washington DC 20534. Writers should also point out that former BOP director Carlson avoided a law-making anti-censorship suit by GCN & off our backs (which the BOP would have lost) and 'settled out of court' consenting NOT to censor GCN, except on an issue-by-issue basis, giving reasons each time.]

Note that none of the following have been censored: Playboy, Pent House, Oui, Hustler, Gallery, etc. etc.

Thank you,
James W. Wagner
38670-019 Delta
PO Box 34550
Memphis, TN 38184

Socialism: relief from criminal clowns

By Robert Crisman

Why should you or I or anyone vote Democrat or Republican in November?

How could anyone with a conscience and good sense pull the lever for George Bush, the most disreputable, ill-odored man in the history of American politics outside of Ed Meese and most of the jackrollers in Nixon's administration, the man whose vice presidential office served as the deal-cutting room for the contras and Columbian cocaine lords?

Then there's Mike Dukakis, who is probably going to get stomped on November 8 by a smug-ugly peckerwood whose only sure shot in any election, by rights, is to run unopposed. Lucky for George that the Duke is the next best thing to no opponent at all, a soulless, gutless, visionless robot, manifestly and deservedly unable to convince anyone he can salvage the wreckage that Reagan is leaving behind.

The clowns are wearing the emperor's new clothes: What is it that compels the Democrats and Republicans to try and saddle us with charlatans who can barely pretend to address the problems we face: unprecedented job loss, the doomsday debt, McCarthyite gang rape of all civil liberties race-baiting, serial-killing, gay-bashing monsters, death squads in prow cars, government dope lords and covert racketeers, star wars mania and creeping toxic waste....

Why not attempts at real solutions? A question for thumbsuckers. Given the circumstances, the Noteholders of America who finance and dictate the two-part sideshow — Pimps Who Own Banks and all the Ivan Boeskys Who Never Got Caught — would rather let ogres and goblins run free. War abroad keeps General Dynamics afloat. Capital flight means quick-fix profits from foreign slave labor for industry. Credit and debt are the plasma of life for the vampires trading paper on Wall Street.

The poor grow incensed and their numbers increase. And what else but stepped-up repression via SWAT teams, witch-hunts and neo-nazis unchained will enable the wizards to continue with "business as usual?"

Bush bluffs, the Duke folds: Let's peek in on George Bush, that ridiculous, criminal travesty of a man, Noriega's buddy, the snake whose staff has been stuffed with recycled East European Nazis. There he goes again, tromping around like a gerbil on steroids in whatever enclave of white people he's visiting this week, running Old Glory right up the flagpole to see who's demented enough to salivate and salute. Out of the 16 or so people left in this country who still plan to vote in November, nine are currently likely to stand up and bark like coyotes for George.

Feckless Duke sure thinks so. And he's off bouncing around like a mummy wired for sound, driving tanks and wearing helmets that don't fit, and wishing he'd really fought in a war somewhere so he could dress up his resume for crackpots. At the same time, he's hoping that the right-wing nuts don't foam at the mouth if he throws a bone from time to time to Black voters and others of the dispossessed electorate he likely doesn't remember by name. You've heard Dukakis occasionally float words like "compassion" and "justice" past yuppies suffering from residual guilt. The Duke calls this taking a risk.

And by god he's right. Bush has scored heavily accusing Dukakis of "liberalism," a fuzzy concept wired to visions of baby rape in the minds of the Moral Majority.

Will Dukakis' rattled handlers ever muster up a reply? Not this trip. Far be it from them to risk stirring up rabble. They're probably laying out bets right now on how badly their man's going to get skunked in November.

And silence doesn't speak, it sucks: The scripts themselves say nothing remotely of interest to voters — such as whether we'll all be working for minimum wage at McDonald's at age 65. Or sleeping under railway trestles while werewolves and crack dealers howl at the moon.

Not a word is whispered about actually finding a cure for AIDS — though quarantine and worse for sufferers lurks like swamp fever in the bowels of the candidates' "policy" statements. Meanwhile, mention of the debt bomb scares up nothing from George and Mike but nonsense and gibberish designed to cover up the bottom line

which tells us we're screwed when the hammer finally comes down.

What about racial minorities, gay people, women, immigrants, wage slaves in general? They can forget it, whoever's elected. Bush all but admits he doesn't give a rat's rear end about poor people's problems, and Dukakis sent his message when he dumped on Jesse Jackson and picked that friend of the people, Bentsen, for Veep.

Who's going to keep us out of war? The Iron Duke, Master of Tanks? Or Loathsome George, candyman to the contras these past eight years?

What on earth is the solution to all this piggishness and travail? George says lock up the dope-sniffers and Keep America Strong. He's also talked about putting the hook on women who have abortions. It's hard to believe those Nazis wound up on his staff by accident.

This sinister monkey wants to make a paper airplane out of the Bill of Rights and toss it so far out the window we'll forget this country was ever called a democracy.

Not that Dukakis has anything better to

Speaking for the lesbian and gay agenda

By Dr. Jessie Fields, Jim Mangia and Harold Moore

What is the real reason that the official leadership of the lesbian and gay community is up in arms over the independent Presidential campaign of Dr. Lenora Fulani? Why did the editors of *GCN* devote so many column inches to an anti-Fulani, anti-New Alliance Party (NAP) diatribe in their October 9-15 issue?

Lenora Fulani — the first woman and the first African-American ever to be on the ballot in all 50 states and the District of Columbia — has used her independent campaign to advocate for a federal lesbian and gay rights bill; a federal AIDS bill of rights; a national health service that would provide comprehensive, quality health care to every American, including, of course, people with AIDS; and legislation that would reverse the Supreme Court's *Hardwick* decision upholding Georgia's anti-sodomy law.

Why didn't *GCN* try to interview her? Why in the name of the gay agenda isn't the establishment leadership of the gay community eagerly pursuing a dialogue with us on the work that the NAP has done to advance that agenda? Why — when gay men are dying of an epidemic that the Democratic Party politicians cry crocodile tears over but don't have the guts to take on the murderously homophobic right wing — won't the leaders of the establishment gay press stand up for the community? Why, instead, are they cult-baiting and LaRouche-baiting Lenora Fulani?

We believe it is because these leaders are working overtime to keep the Dukakis record on lesbian and gay issues in the closet. As they know all too well, it's a lousy record. Their attacks on Dr. Fulani — a militantly pro-gay Black leader whose record on the issues is unmatched — are part of their attempt to divert our attention from the hypocrisy of the "lesser of two evils" Democrat they are trying to ram down our throats.

This is the neo-liberal who was too busy retrenching the Massachusetts budget in favor of Big Business to put any money into AIDS treatment until 1987 — when more than 1,000 people in the state had already been diagnosed with AIDS. This is the governor who authored an executive order making it practically impossible for lesbians and gays to become foster parents and cemented it into law last month...the governor who allowed insurance companies in Massachusetts to make HIV testing mandatory for applicants...the governor who refused to sign an executive order barring discrimination against lesbians and gays in Massachusetts and said he would do the same as president. This is the candidate who said he would not deal with lesbian and gay issues in his first four years as President — we would have to wait until his second term...the candidate who, like his Republican counterpart, wouldn't utter the words

offer than Bush. If he did, he'd have said so, in English, by now.

Hey wait a minute! There's light at the end of the tunnel! Listen. This November? Vote socialist — any socialist you can find who's running. You say that socialists can't win. Vote for 'em anyway. It's a chance at the very least to give that pimp-ridden two-party puppet show the big razzoo.

But a whole lot more than that, socialists have something to say about how to lift ourselves out of the crap and the muck we're drowning in. There's a case to be made against the continued existence of capitalism, resting on the compiled evidence that war, political gangsterism, repression of the have-nots, and sundry other evils are the *ex fons origo* of the private profit system. And, as the horrors pile up like dead fish and rat dirt around us, people might now be ready to listen and weigh the evidence.

A socialist vote is a step toward clean air and sunshine, and blessed, blessed relief from campaigning criminals and clowns.

"lesbian" or "gay" in the course of the televised presidential debates.

We attended the recent candlelight vigil in Washington, D.C. that was held to commemorate people who have died of AIDS. As those who were there know, it was an emotional and deeply upsetting event. What made it so disturbing to us, and to many other people as well, was that it exclusively pleaded for compassion and sympathy. We insist, as Lenora Fulani does, that the lesbian and gay community not plead for anything!

The Democratic Party politicians pretend to care about the AIDS crisis when all they care about is getting votes and preserving their position of power. They're hypocrites! The establishment gay leadership is busy trying to scare off lesbian and gay support for Fulani with articles like the one that ran in the *GCN*.

But people aren't stupid. They're not fooled. Lesbians and gays are getting smart and the readers of *GCN* need to get smart — just like the Black community, which isn't going for the intimidation tactics being used against it! *New York Daily News* columnist Earl Caldwell wrote a column last week about the "bogeyman card." He said, "When Black voters get to talking rebellion, hollering and screaming about teaching the Democrats a lesson, the Democrats have perfected a scare message they take to the Black community. That message tells Black voters they cannot afford another Republican administration." But, says Caldwell, in 1988 there is another option on the ballot — Fulani. "So for Black voters intent on teaching the Democrats a lesson," he says, "there is another place to go on Election Day. Which is the reason that a lot of Democrats worry that this time around the 'bogeyman card' alone may not be enough to put down a rebellion among Black voters who are tired of being taken for granted."

We can't allow — you can't allow — the rebellion in the lesbian and gay community to be put down either! Four million Chileans just came out at great risk to their lives and voted to say NO to the racism and sexism and homophobia and hypocrisy of those who take our votes for granted while giving us nothing in return.

The lesbian and gay community has the right to open a democratic dialogue on all our options in 1988 without interference or intimidation. Where do the editors of *Gay Community News* stand on that?

Dr. Jessie Fields and Jim Mangia are national co-chairs of Lesbians and Gays for Fulani. Harold Moore is the NAP candidate for vice president in Oregon.

The opinions expressed in "Speaking Out" contributions are those of the author and are not intended to represent the views of the *GCN* membership.



Lesbian and Gay Bands of America, Oct. 15, Boston

Banding together

The Lesbian and Gay Bands of America, the Rhode Island Feminist Chorus and the Boston Gay Men's Chorus

Banding Together. A concert in conjunction with the Lesbian and Gay Bands of America conference. Jordan Hall, Boston. Oct. 15.

By Frank K. Owen

Enthusiastic music-making and gay pride greeted "Banding Together" audience members October 15 in Boston's Jordan Hall. Produced by The Lesbian and Gay Freedom Trail Band of Boston, the concert was part of the Lesbian and Gay Bands of America (LGBA) 6th Annual Conference, which brought together over 120 musicians from 14 gay/lesbian bands for a weekend of workshops, rehearsals, and camaraderie.

Highlights from the concert's first half, played by the LGBA as a "straight" concert, included a sedate but quite jolly suite for military band by early 20th century British composer Gustav Holst. Also memorable was "Farandole" from *L'Arlesienne* Suite No. 2 by 19th century French composer George Bizet (you would know the tune if you heard it). In terms of ensemble, intonation, and general confidence, the band came through better in these rather full-bodied pieces than in works that involved more solos, tempo/mood changes, and less idiomatic writing — for example, the arrangement of tunes from *Les Misérables*. Gary Good of the Freedom Trail Band and Nanisi Barret of The Lesbian and Gay Big

Apple Corps of New York City conducted.

The Rhode Island Feminist Chorus and the Boston Gay Men's Chorus opened the second half, and the contrast between these two groups could hardly have been greater. While the Boston chorus outnumbered the 10 Rhode Island women by eight to one, their performance of several Broadway arrangements and a Mendelssohn part song had little of the smaller ensemble's enthusiasm, overall understanding of repertory, or engagement with the audience. Adding to the feminist chorus' appealing stage presence was their self-consciously political program, with songs about Harriet Tubman, apartheid, homophobia, and AIDS.

The last two pieces were "just for fun" showstoppers — *The Phantom of the Opera* and *The Stars and Stripes Forever* — with the bands reappearing in their different uniforms and accompanied by four outrageous baton twirlers. Here they could do what all "bandies" must not-so-secretly want to do: blast away fairly musically on some demanding but accessible music in the company of congenial and like-minded musicians. This seems to be the primary raison d'être of gay and lesbian bands, and a fine purpose it is: rarely has this reviewer seen so many gay people in one concert hall enjoying themselves so uproariously and unselfconsciously. □

Like a street corner break dance

The art of Andrew Shea

An exhibit by Andrew Shea. At Equinox Hair Design, Boston. Through Nov. 16.

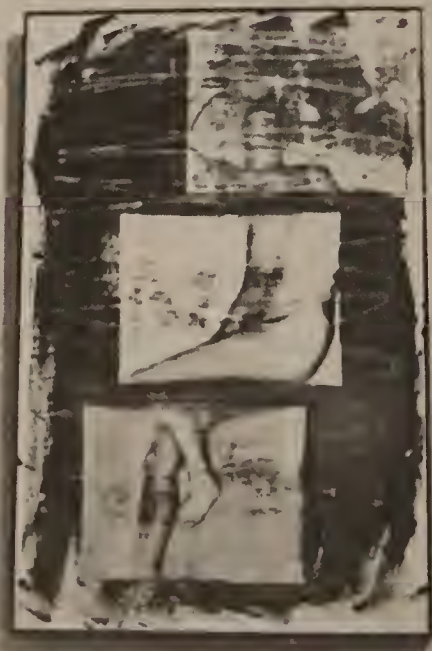
By Wickie Stamps

Andrew Shea's art snakes and snaps like a street corner break dance. Showing at Equinox Hair Design (a space which seconds beautifully as a gallery), this gay artist alternately unleashes and entraps sexuality in passionate pastels.

His experimental kwik print technique, wedding photo negatives onto canvas or plastic paper, shows Gatsbyish boys in dim close quarters languishing in each other's arms. The eyes look experienced beyond their years, predestined for miserable ends. In one piece, a nymph, barely past puberty, poises on the edge of an unseen tepid pool and ducks to avoid low slung Spanish moss. In another, the interlocking necks and napes of his red hazed gay lovers portray a muted eroticism.

Shea's set of plastic paper portraits that could be coroner's photos exude a different, cornered sexual exegesis. On black backgrounds reminiscent of a finger painting free-for-all sit three square photos of male and female nudes. We see a shot from the chest up, then a torso clip secreting genitals behind a coyly cocked knee. The last photo is of legs ready to spring out of pink or purplish squares.

Shea changes tone and technique again



A piece by Andrew Shea

for his androgynous Black lesbian; she lies head back, shoulders arched, resting on her elbows. Her wide-spread legs allow femaleness (in the shape of a woman's legs) to enter her loins. Later collared in a coin choker, she appears both centered and slightly off kilter. Another woman — big breasted with arms akimbo and head tossed back in a holler — is modesty defied. Through her shadeless window this daring sister reveals her butt-naked prowess.

These pieces are only a sampling of Andrew Shea's fascinating erotic work. To arrange for a more extensive look, call 617/628-4826. □



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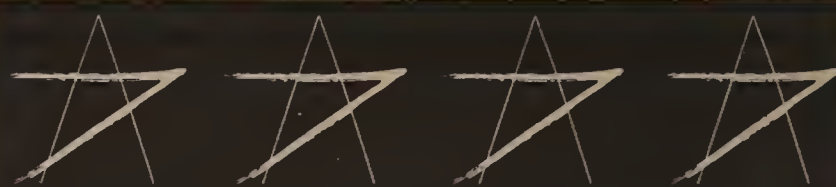
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An interview with author Paul Reed

By Christopher Wittke

Paul Reed's wonderful new novel *Longing* has just been published by Celestial Arts of Berkeley, California. It tells the story of a gay man's search for fulfillment in the San Francisco of the early '80s, that time when gay male sexual culture experienced the primary rumblings of the AIDS epidemic. Reed also wrote the first published novel to deal with the epidemic, *Facing It*. He was a co-author of *How to Persuade Your Lover to Use a Condom...And Why You Should*, a handbook for gay and straight people, published in 1987. That same year Celestial Arts published his book of essays *Serenity: Challenging the Fear of AIDS — From Despair to Hope*.

Besides giving Reed the reputation of being a prolific writer, his work has made him into a *de facto* chronicler of the changing times in the gay male community. All of his work, fiction or non-, can serve as bulletins from the front lines of the AIDS epidemic: *Serenity* is a collection of motivational essays which, in essence, urge the gay male reader to face the reality of AIDS and do whatever he can to empower himself in the middle of what seems like an absolutely hopeless time; *Longing* deals with just that, a constant sense of yearning as experienced by an unnamed narrator who leaves a country college town for the gay mecca of San Francisco.

Along the way the man defines his search, and looks for happiness, first in the gymnasium and then in his heart. This evocative novel is successful in detailing that unfulfilled desire, not merely for sexual pleasure (although that is a very important part of the character), but for happiness. And the book is even more successful in bringing forth a magical sense of San Francisco. I have never visited the City by the Bay, but between Armistead Maupin's *Tales of the City* series and Paul Reed's *Longing* I find myself a little nostalgic for a city that has changed a lot in a short time.

I interviewed Reed as he toured the Eastern seaboard to promote *Longing* at the beginning of October. I talked to him mostly about *Longing* and *Serenity* and his thoughts as a literary reporter on the state of our community. I hesitated to tell him that I reacted to his new book the same way I had reacted to the work of Armistead Maupin. I was relieved to find that Reed took my compliment as just that.

"I'm a great admirer of Armistead Maupin," Reed told me. "Everybody always acts like his books are such trash but they're all running out and buying them. They stay on the gay best seller list for months at a time, while everybody disparages them as being worthless."

"I read his column in the *Chronicle* when I was in college and I used to ache, I used to long to go to San Francisco and go to Land's End Beach and do all of the things that Michael Tolliver was doing. I think Armistead Maupin is one of the main things that pulled me into moving to San Francisco rather than Los Angeles or New York because the community that he depicted was so wonderful, the feeling was so upbeat I just had to be a part of it. In that sense I've always stood in awe of Armistead. I see him on the street and say 'hello' and I always get a little nervous and a lump in my throat and say 'That's Armistead Maupin' and my friends say 'Puh-lease.'"

"I had to do an interview with him for *Blueboy* magazine early in my writing career and it ended up that where I met him was at a TV show taping with Rita Mae Brown. All of a sudden I found myself walking down the street between Rita Mae Brown and Armistead Maupin and I'm supposed to be doing this interview. I was so starstruck that I couldn't do anything except chuckle."

"I know I don't write anything like him, but evoking San Francisco was one of the things I wanted to do with *Longing* and it seemed a very simple goal. Everyone always

talks about San Francisco as being so cosmopolitan which I never found it to be. I wanted to make the statement that it is made up of many groups of people and those groups do not mesh. You walk down the street in New York City and *that* is cosmopolitan. You hear people talking Chinese, there are Jewish men wearing yarmulkes, there are Puerto Ricans over here, and Italians over there and all of these different groups working and functioning in this wonderful mish-mash culture. In San Francisco they don't mish-mash. North Beach is Italian and Chinatown is Chinese and they stay that way. I found that intriguing. There's this mood in *Longing* that you can see someplace else, but like these communities that don't mix, you can't always find the path there."

Reed's work not only calls up clear images of San Francisco, but also depicts, with what struck me as a fond nostalgia, the world of gay male sex before the epidemic. The erotic early scenes in the book (where the narrator has anonymous sex in a wooded grove near his college, defined and punctuated by wipes at the knees of his pants to brush off the pine needles!) made me nostalgic for a wooded area outside of Hartford, where I grew up. But for all Reed's skill at depicting the anonymous sexual arena, I didn't rule out the possibility that by the end of the book Reed would pull the rug out from under me with a lecture about a community's collective naivete regarding sexually transmitted illnesses.

To my relief, Reed didn't do it. He assured me, "I thought it was very sex-positive and what I was trying to examine were other underlying values and behaviors, not really sexual values in a process of personal fulfillment. In that sense it was very conscious on my part not to deny all of the good stuff that we had [before AIDS.] I did want to try to portray a narrator who was trying to find his way in the midst of a great carnival. I think that was difficult for some people and the narrator has some of his problems with it, too, but by the end of the book he has taken on a lot of self-responsibility through that process."

Reed adds, "My lover and I sit around and wonder why all the bathhouses and clubs had to close! And why couldn't the [sex] clubs have taken responsibility to change things? I'd say 90 percent of the stuff we did in those clubs didn't involve the exchange of body fluids and in most cases a condom would take care of the stuff that did. Although there is the whole problem of control and self-control and how do you check?" Reed tries to look on the bright side when he continues, "There are still our places, like newspapers and books and pulling together. But the sexual camaraderie that we used to get is missing and we probably need to work on that. People are saying 'I need that fun, that sexual energy, that camaraderie, and I can get it safely.'"

"I got frustrated when I read again this week, I think in *Scientific American*, about promiscuous people. About how 'Your risk goes up with your number of partners.' People have screamed it from the rooftops, 'It's not the quantity of partners, the kind of partner, the color of the partner, it's not the sexual definition of the partner — it's what you do and it's really that simple.' It's the number of unsafe sexual acts and they're leaving that part out. But God, you could have five j.o. trips every night and you'd be perfectly safe and you'd be by our culture's definition extremely promiscuous. And a little tired. And very happy."

But what about people who would claim that the changes brought about by AIDS have given us a "wonderful new emphasis on monogamous couples?" Reed explained, "With this vision of 'quality' over quantity comes the image of people putting on cardigan sweaters and saying 'Isn't it nice that we're getting married?' and all that kind of stuff. At the same time, it's important to



Paul Reed

Thomas Gates

consider the aging process of this group of people that came out *en masse* in the '60s and '70s, from age 30-55. Those people were aging and settling down and that was gonna happen with or without AIDS." In fact, one of the two ideas Reed argues against most vociferously in *Serenity* is the one that says "the new couple emphasis" — sham or not — is a *benefit* of the AIDS epidemic.

Reed doesn't have much use for the "AIDS is a gift" Louise Hay school of thought, either. "The thing that has value is that [the attitudinal healing idea] often motivates people, like with AIDS treatment stuff, to stop burying their heads in the sand and do something. Whether it's that they live a little better or take better care of themselves or take in less toxins or whatever California-ese you want me to use — it's probably valuable."

"But the thing that pisses me off so much is the misplacement of cause. Louise Hay started to tone it down a little bit, but she sure said loud and clear in her AIDS book that AIDS is caused by a lack of love. And you know that's horseshit. It's just so horseshit. AIDS is caused by a virus and everybody knows that. There seems to be some controversy about which virus it is, but everyone seems to understand that it's a physical process going on here!"

"It makes me sick when friends say 'Oh my God, I've been working on this case of AIDS for 35 years by not loving myself well enough or by eating wrong.' Or 'My mother got me all sorts of measles shots and wrecked my immune system.' Those things have

been going on for centuries."

Another thing Reed feels strongly about is the assertions by self-help books that they have "the answer." "I like when they say they don't have the answer at all but they know what it's like to be trying to find it. You can't follow one particular prescription. The whole process of finding peace of mind is understanding that happiness is the road you take, it isn't the end goal. The whole struggle along the way is the thing itself."

"I tried to show that with *Serenity* although I didn't set out to write a self-help book. I started out taking notes about what was going on in my life, what was going on in the lives of the people around me, most of whom are gay working men in San Francisco. I was listening to their conversations and seeing how they were dealing with [AIDS] and going through it myself — I wrote from that viewpoint. One of the difficult things to do was to define a narrow audience. I wasn't going to write to straight people, so when I say 'we' I only mean gay men. There isn't anything in it for lesbians and I kept wrestling with that the whole time, 'Was I being too specific?' and I realized I had to write exactly the experience I was living at the time and not try to broaden it out to try to help cancer patients, or mothers or families or whatever."

"I love the title *Serenity*, but I always was a little worried that it might put people off and they'd think it was Louise Hay kind of shit. And I even had problems writing the

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A devastating coming of age tale

Walker is the most compelling dyke to come out of the closet since Molly Bolt

The Finer Grain

Denise Ohio

Naiad, Tallahassee, Fla., 1988

\$8.95 paper, 198pp.

Reviewed by Elizabeth Pincus

Amory Walker is one of the most compelling young dykes to come out of the closet since Molly Bolt burst into literary notoriety in the early '70s. Like Molly Bolt, the brash hero of Rita Mae Brown's *Rubyfruit Jungle*, Amory Walker is both street-smart and vulnerable, a rebellious young woman who leaves her stifling home town to venture into the vast unknown. No hackneyed coming-of-age story here. Denise Ohio's debut novel *The Finer Grain* is a fresh, devastating and complex portrait of desire and discovery.

The story — set in a small coal mining town in West Virginia and on the campus of a Midwestern university — is told from the first-person perspective of Walker. At the novel's outset, she is 19 years old, tormented by recurring nightmares and caught in a web of troubled inertia following the death of Jessie, the woman who raised her. Struggling to overcome her listlessness, Walker decides to sell the house left to her by Jessie. But all other decisions leave her stymied. After a haphazard romance with her friend Daniel, Walker heads off to college, eager to escape but still plagued by sad aimlessness.

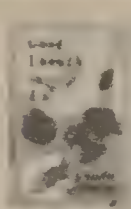
Walker's subsequent experiences at school make up the bulk of *The Finer Grain*, a novel which delves deftly into the world of young lesbian romance and sexuality. Ohio manages to convey — without cliché — the heady first blush of lesbian consciousness, while maintaining a realistic complexity throughout. Walker, for example, falls for big-dyke-on-campus Cady Baird, but feels somewhat alienated from Baird's feminist circle. With subtle understatement, the book explores the varying backgrounds of its characters and slights none.

The Finer Grain also deals with the frightening prevalence of sexual abuse in women's lives. As with other elements in the book, Ohio weaves grim reality into her story with frank spareness. The effect is both moving and believable. Amory Walker is a character without delusion, with no simple answers. Unlike other dyke novels that present lesbianism as an ultimate salvation, *The Finer Grain* tells a story fleshed with multi-dimensional characters, inconsistent and fallible.

Ohio's writing, with its starkly contemporary grace, is another of the novel's pleasures. Both dialogue and prose are haunting and evocative. Here's one example, midway through the novel:

Morning always came too early after winter blew in, giving each black reaching hand of the trees a white glove of snow that looked like a backwards shadow. The unlit street would stare into my room; I would shield myself from the cold wind

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Leslea Newman

Kvelling over "A Letter to Harvey Milk"

Leslea Newman writes about Jewish lesbian identity, incest and intergenerational relationships

A Letter to Harvey Milk

Leslea Newman
Firebrand, Ithaca, NY, 1988
\$8.95 paper, 173pp.

Reviewed by Liz Galst

I'm glad Leslea Newman is writing, because she writes about things that are important to me. Her stories and poems encompass issues of Jewish lesbian identity, incest and intergenerational relationships. Besides, I'm always glad when another Jewish dyke living in exile from New York makes it into print. It gives me hope. Unfortunately, *A Letter to Harvey Milk* often falls short of my expectations. While Newman has a wonderful ear for dialogue, that talent is not matched by her characterizations.

Take "One Shabbos Evening," a story about two friends trying to resurrect the mother tongue. Lydia suggests that they form a lesbian Klezmer band (*Klezmer* music is a wonderfully whiny precursor to jazz. It's heavy on the clarinet, and was played by itinerant Jewish musicians back in the days of the *shtetl*). Thanks to the work of some local musicians *Klezmer* has undergone something of a revival recently). And the story even includes some stupendous limericks Lydia hopes to set to music. (Who can resist reprinting them here?!). The set begins:

Oy, Morris, have we got *tsuris*
Vat can we do *mit* our *Tochter* Doris
It's worse than a *Goy*
It's not even a boy
She's in love *mit* the *madyl* Delores.

These nine limericks and the few choruses that go with them were so wonderful I had to send a copy to my mother, but alas, the character and the plot development are weak. It's hard to distinguish Emily from Lydia and Lydia from Emily except that

Lydia's in a wheelchair and Emily's not. To top it all off the story just sort of stops, it doesn't end, something I, as a reader, find quite infuriating.

Newman is at her best in stories that are told completely in the first person. The frustration of teen-age Louise, stuck in one of those boring families where no one really pays attention to anyone around them, comes through in *Sunday Afternoon*. In *A Letter to Harvey Milk* — by far the best story of this collection — an *alter kocker* named Harry Weinberg pens a series of letters to Harvey Milk in his senior center writing class. Milk was his friend, now passed over to the other side. The letters are quite touching, as is the friendship that develops between Harry, a retired kosher butcher, and his 30ish Jewish dyke teacher who has been cut off from her family. Also, at least in this story, Newman manages to go beyond a mere description of events to touch on the problematic issue of remembering painful things. In his last letter to his teacher, Harry Weinberg writes "But me, I'm too cold for this crazy writing. I remember too much, the pen is like a knife twisting in my heart."

Ashkenazi Jewish culture is, in many ways, a literary culture. To steal a line Grace Paley (the idol of every Jewish girl writer I know) "We're not called 'the people of the book' for nothing!" So, seeing Newman keep at her writing makes me *kvell*, even if the results aren't always what I'd hoped for.

Glossary:
alter kocker- old man
goy- gentile
Kvell-to well up with pride
madyl- girl
mit-with
shtetl- Jewish village in Eastern Europe
tochter- daughter
tsuris-troubles □

"H" is for hard-boiled

Grafton's feminist hero of a private eye

"E" is for Evidence

Sue Grafton
Henry Holt & Co., NY, 1988
\$15.95 cloth, 227pp.

Reviewed by Elizabeth Pincus

Sue Grafton is the best thing going in private eye fiction. Just a little modest praise from a detective novel junkie. It's an odd obsession: the prolific writers put out about a book a year, so I gobble up a Grafton novel, sigh, then start stalking the library stacks eleven months later, looking for the next. In the interim, I read plenty of other private eye authors, always hoping to uncover another jewel.

Now if you're lucky, you haven't discovered Grafton yet. That means you've got five books to read in a row, back to back, tripping indulgently through the gritty tales about Kinsey Millhone, private eye. That's

what happened to me with the Spenser novels, written by the inimitable Robert B. Parker. A friend turned me on to the books after Parker had cranked out at least eight of them. So I settled in for an orgy. (Now I still read Spenser, but with a disappointed heart. Parker has turned a spare style into caricature and transformed an interesting protagonist into a jerky vigilante. At least Susan is back on the scene....)

Grafton has made it easy for readers to follow the sequence of her novels. With a catchy, if not cutesy gimmick, the books are titled like alphabet soup. "*A*" is for *Alibi*, "*B*" is for *Burglar*, etc., right up to the present, "*E*" is for *Evidence*. I honestly can't remember which books I liked best, but I remember flipping out when I read "*A*" is for *Alibi* — a feminist hero in this genre I love so dearly! Grafton has had weak and implausible moments, but overall the Kinsey

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Stories on the margin

More men on men

Men on Men 2: Best New Gay Fiction

Edited by George Stambolian

New American Library, New York, 1988

\$19.95 cloth, \$9.95 paper, 329pp.

Reviewed by Donald Stone

This collection of short stories continues the effort of its predecessor (also titled *Men on Men*) to underscore the wealth of gay male writers in America and the high quality of their prose. At the same time, certain differences between the two anthologies should be noted. Absent from *Men on Men 2* are the more experimental forms of narrative which were often distracting in the first volume. The tales in *Men on Men 2* unfold in a more traditional fashion, form does not risk overshadowing content, and we are returned here over and over to the pleasure of fiction as story.

While the first volume often stressed variety in form, this second volume affords the reader an opportunity to observe many of the new areas being examined by gay writers. As George Stambolian points out in his introduction, "This expansion...does not represent an effort to return gay life to the margins of existence it occupied for so long but the determination to explore the neglected margins of gay life itself, which often overlaps equally neglected aspects of the straight world." Since *Men on Men 2* relates the experience of a bisexual male in small town North Carolina, of a homophobic fundamentalist and of two straight men brought together in prison, there can be no question that these writers are indeed exploring new territory. Which representatives of the old and the new in gay fiction will strike any particular reader is hard to predict. Stambolian has obviously sought to appeal to a wide variety of tastes. Still, it is possible to note that while some stories relate, others probe. In its most illuminating pages, *Men on Men 2* blends readability with investigation and takes us on a journey inward toward essential experiences and essential needs.

At the opening of Christopher Davis' "The Boys in the Bars" an unnamed "boy" affirms that "Sex is the *only* thing about being gay." The story gives the lie to that remark and so does McCann's masterful "My Mother's Clothes: The School of Beauty and Shame" which charts early mother/son interactions, complete with cross-dressing and an abortive paternal counter-attack. The portraits are unerringly sketched and in one paragraph near the close of his contribution McCann reflects on certain facets of adolescent behavior with a sureness that quite outdistances the many chapters of Richard Green's psychoanalytical discussion of the so-called "sissy-boy" syndrome. More characteristic of the volume, however, is the fate of one of Davis' boys in the bar, who after years of one-night stands, finds love with a man who cannot return his affection. This failure will be played out many times over in this volume, leaving no doubt as to its capacity to haunt many of the observers of the gay male experience anthologized in these pages.

"Nobody's Child" by David Groff states the problem almost bluntly. Divorced friend Annie needles protagonist Paul about his desultory love life and especially about having dumped a prospective lover named Everett. We suspect we are hearing the voice of an overly developed maternal instinct. (Annie lives with her eight-year-old son Jeremy.) In truth, Annie has cancer and having surveyed the possibilities, she is resolved that Paul should become Jeremy's guardian upon her death. Paul recoils. He finds as many reasons to reject that idea as he has previously unearthed to justify his uncoupled status. The link is no accident. To the degree that Jeremy may soon become "Nobody's Child," Paul already exists as nobody's husband, lover, father. Is it fear, circumstance, biology, sheer perversion that has brought Paul to such a state? Groff tends no answers, but he knows how to pose the question with shattering directness.

More elaborate expeditions into the mysteries of the need and failure to love come from the pens of Gary Glickman and Allen Barnett, who both choose to interweave their analysis with the search for father. Barnett's protagonist, an illegitimate child, has known his father only as a figure in a snapshot. Glickman tells of a man who

lost his father to divorce. In his story the father's childhood role of amateur magician, making objects disappear, stands for his own disappearance from the family group, but more importantly, for his ability to escape its scrutiny even when he lived as a part of that group. The son's effort to make his father reappear parallels the sudden impulse felt by Barnett's protagonist to connect with the image in the faded photograph. Both reader and character sense that these searches cannot succeed. They go forth, however, because the men continue to be faced with a terrible longing to know. If, the characters seem to feel, I can understand the father who escaped me, left me, did not love me, I will understand why others, including me, repeat those gestures again and again. This summary cannot do justice to, in particular, Glickman's skill in organizing his material, but it will serve to suggest an answer to a question that is posed within the volume.

At the close of James McCourt's over-written and pretentious contribution the narrator observes, "I'm not so young as I was, but I'm still gay, I'm still lovable (I've heard it said), and I've still got the same nice teeth. What more could people want?" Judging by *Men on Men 2*, many people today want to move beyond McCourt's queen talk, name dropping, opera allusions, and foreign language patter. They know the place this language has occupied in gay culture but they know its superficiality and

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Hard-boiled

Continued from page 8

Millhone books are taut, wry, realistic and provocative.

While investigating her latest case, in "E" is for Evidence, Millhone is framed for insurance fraud. During her ensuing struggle to unravel the mystery — thereby clearing her name and retaining her P.I. license — Millhone uncovers a seamy mess of corporate power struggle and family intrigue. She also encounters one of her ex-husbands, an itinerant musician who happens on the scene with suspiciously uncanny timing.

As in all of Grafton's detective novels, the story is well-riddled with suspense, but the real pleasure comes in following the footsteps of Millhone, a dashing solitary sleuth. She's the kind of woman you'd want to meet with after work, preferably at a roadside tavern, to discuss her puzzling cases. And you wouldn't even mind that she lives in Santa Teresa, California — a thinly veiled version of Santa Barbara. After all, Millhone's Southern California is a forlorn and desperate place, a beautifully wrought landscape marked by howling Santa Ana winds and untethered, twisted greed.

Grafton renders her Kinsey Millhone series with an underpinning of philosophical/political bite. While I normally swoon along, identifying with Millhone's jaded perspective, I was taken aback on several occasions in "E" is for Evidence. For example, while musing on her chosen profession, Millhone says, "...now I'm a model citizen, give or take a civil code or two. At heart, I've always been a prissy little moralist. Private investigation is just my way of acting out." Oh Kinsey. Please come around in "F" is for ? and retract this insipid comment. Let me take you out for a beer....

There are other contemporary writers besides Grafton infusing a feminist perspective into detective fiction, and certainly a whole slew of burgeoning lesbian and gay fictional dicks. Sara Paretsky, with her Chicago private eye V.I. Warshawski, comes a close second to Grafton's hetero hero, while Michael Nava's tales of gay detective Henry Rios are among the finest new private eye novels around. I also get a kick out of the perversely satirical approach, the attempt to expose sexism (and other oppressive forces) through exaggeratedly boorish characters. The incredibly brilliant writer, Charles Willeford, who died last winter, exemplifies this technique, in his (sadly) brief series of books about cynical Miami cop Hoke Moseley.

But for a good solid read with a hard-boiled woman protagonist, I'll stick with Kinsey Millhone. She drives a beat-up VW, wears the same clothes for days on end, prefers bacon and eggs to croissants, and wouldn't trade her solo digs for anything. She also agonizes when she has to write up reports. What's not to love? □

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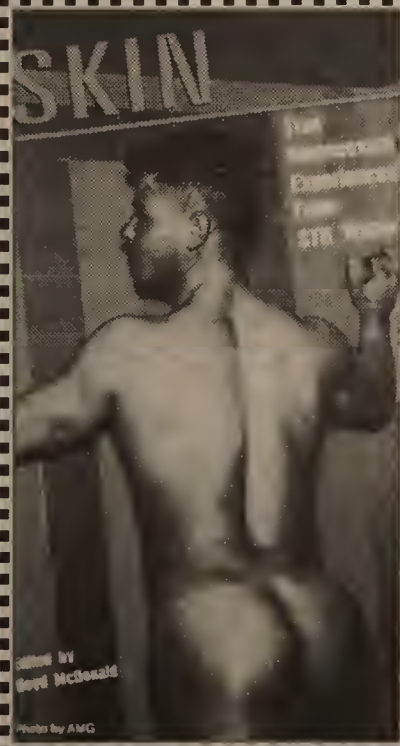
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Bear and Company, Santa Fe, NM, 1987
\$9.95 paper, 180pp.

Plague: a Novel About Healing

Toby Johnson
Alyson Publications, Boston, 1987
\$7.95, paper, 250pp.

Reviewed by Duncan Mitchel

Although Protestant fundamentalism and the New Age movement are ostensibly antagonistic to each other, they are basically the same syndrome elaborated from different socio-economic groups. Both are attempts to regress, to flee from the present into the womb of the past, to escape from the essential moral ambiguity of the universe, to reject autonomy and moral responsibility and the terrors thereof. Both piss on what they regard as human pride while simultaneously pandering to it — fundamentalism by placing humanity "a little below the angels," the New Age by claiming that we are all really gods, sort of, who have fallen from our true glory. Both offer to the victims of natural disaster and human violence the cold comfort that their suffering is their own fault. Both are anti-intellectual. Both credulously embrace the supernatural. Both exploit the gullible financially. (Fundamentalism uses the mass media more effectively, but Shirley MacLaine's TV movie *Out on a Limb* has shown there's no reason New Age couldn't do the same with equal success.) Both even share a belief that we are on the eve of a new world: fundamentalism with the doctrine that Jesus is about to return, the New Age with its fantasies of Harmonic Convergences and the imminent dawn of a New Age. And while both give some kind of meaning to the lives of their adherents, both are ridiculous and fraudulent insults to the human mind, heart and spirit.

The difference, as I mentioned, lies in class. Though there are undoubtedly exceptions, the kind of Protestant fundamentalism that has provided a spiritual rationale for the Reagan regime's right-wing blitzkrieg flourishes mainly among upwardly-mobile working-class whites. New Age seems to be popular among supposedly sophisticated middle-class types, who are often, ironically, scornful of born-again superstition.

I guess the reason a copy of Chris Griscom's New Age tract *Ecstasy Is the New Frequency* was sent to GCN for review is that it contains some carefully nonjudgmental comments on homosexuality. Griscom runs something called The Light Institute in New Mexico, publicized by Shirley MacLaine's *Dancing in the Light*, where people clear their emotional bodies by re-experiencing their past lives. *Ecstasy Is the New Frequency* is written "from notes taken...as she trained her colleagues and from talks she gave during 1986" in a style reminiscent of the speeches of Ronald Reagan: "Physicists are beginning to explore the fact that there's something on the other side called negative space-time. There's something on the other side of reality." Her vocabulary is a word salad of computer jargon, psychobabble, and her own pet usage (this last helpfully collected in a glossary at the book's end). Even with heavy editing Griscom is so incoherent that, as my roommate observed, you could rearrange all her sentences at random and they would make just as much sense.

For some readers, however, all that will matter is that at The Light Institute, "we don't have to define or discuss homosexuality in terms of 'Is that OK?' or 'Is it not OK?'"

Instead, we see how someone is using it in relationship to the themes, or choices, they have made in this lifetime.... First of all, recognize that the choice of homosexuality, the choice itself of merging only with like kinds, is not as interesting as how it is teaching the person to grow." Griscom even says that "On some octave, on some level, homosexuality has to do with a spiritual understanding that can be very advanced." Thanks, but no thanks. Though Griscom may have made the happy discovery that by adopting this stance she can make money off of self-accepting gays, she makes it clear with this "example from a past-life session" that she doesn't know a damned thing about male homosexuality:

A being from the planet Saturn volunteered to participate on a mission to planet Earth to help seed a more advanced civilization. On Saturn, sexual procreative activity never includes penetration on physical levels, but instead is produced by mutual thought-form. For the purpose of this mission to Earth, the being exchanged an androgynous body for a male body in order to impregnate the Earth beings with the proposed genetic coding. The horror of actual penetration of another being was so intense for the Saturnian that he joined a homosexual group rather than continue the sexual practices predominant on Earth. Communion with like kind was more tolerable than participating in an unthinkable, interpersonal affront from the perspective of the Saturnian culture at that time....

Oh sure, there have been sexually active gay men who have gone through their whole lives without penetrating or being penetrated by another man's body. But it's just a tiny bit naive to assume, as Griscom clearly does, that "communion with like kind" necessarily excludes such penetration. (It's also naive to understand homosexuality simplistically as "communion with like kind." Most human sexuality is with "like kind," the same species; and whether hetero or homo, the partner is always the Other.) Still, naivete is no crime, and neither is Griscom's enthusiastic embrace of every quasi-spiritual fad of the past 50 years, from Edgar Cayce to acupuncture (for accessing past lives!) to fantasies about the intelligence of whales to Hindu versions of Oral Roberts ("There's a great guru in India named Sai Baba who manifests ashes and jewels and whatever.") Whether someone this dumb should be taking money to play with other people's heads, however, is a fair question. Maybe she makes some of them feel better for a while; quacks often do. And if psychiatrists and their ilk (whose own track record is poor enough) are allowed to reap profits from the miseries of others, why not Chris Griscom? No reason I can see.

But Chris Griscom's teachings are not just ignorant and silly: they are also contemptible. She begins the book by telling how, as a Peace Corps volunteer during the 1960s, she witnessed the death of a little girl in El Salvador. Her first reaction was anger: "Where was justice? How could God show such cruelty to an innocent child?" But that first reaction seems to have been followed by thoughts of her own fate: "Nothing made sense or had any value if bitter death was our only certain future." Gradually, she says, she learned that she witnessed this and other deaths because "God just wanted to test me on my capacity to surrender blame — the projection of injustice," and "Compassion became a flood coursing through my being." And now she realizes: "That first tiny child gave up her life and freed me...she picked that moment in my arms for me."

There's a sort of sequel to this story. Flying back to the U.S. some years later, "I should have been feeling a sense of elation, but instead I suddenly felt heavy and lifeless.... I began to look intensely at my

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New Age

Continued from page 10

fellow passengers. Ill-health, depression, cancer, addictions were oozing out of the auric fields of almost everyone.... They were the living dead!.... As I passed up and down the aisles, no one raised his or her eyes to meet mine." But just as all seemed lost, Griscom noticed a blonde, blue-eyed little girl of about six: "We talked to each other with our eyes. I felt such recognition from her, such profound compassion. I knew I was in the presence of a teacher, a very wise soul, a loving friend." Isn't it interesting that although the death of a child in El Salvador is nothing to get excited about, Chris Griscom's anxiety attacks get fast fast fast relief from the universe? Indeed, it turns out that everything that happens is just an audiovisual aid from God for Chris Griscom's spiritual training. And for yours, too: "You're not accidentally reading this book."

And the lesson God wants us to learn? Simple: "There are no victims" (emphasis in original).

Sympathy is something that's very important to understand. In our society, we are trained to be "sympathetic." But, it's the most destructive thing that you can do for an emotional body. Feel this difference. When somebody's ill or has something happen, and you say, "This is awful; that should not have happened to you," what you're doing is triggering that person's emotional body's crystallization of itself, of the view from itself: "Yes, I'm the victim, and I deserve to be in this spot."

Whoa! Maybe viewing oneself as a victim is unhealthy, but by definition a victim *does not deserve* to be in that spot. It's Griscom who says that victims deserve their plight, since she holds that they have chosen it. Not only that, they have chosen their victimizers:

If they are now the victim, then they have been the victimizer of that same soul before. Beyond that linear balancing is the balancing of the scales. You do it to me, and I'll do it to you, and we'll keep this going on forever and ever.... Nobody else is going to dirty their hands on an idea you have about some punishment that you think you deserve. No other soul will do it for you. Your enemy will not kill you [!]. Your enemy is moving into the light and will not move backwards into evil or darkness for you. It takes a profound love to say, "Do you really feel that you can learn by being abused by me?"

If this is spiritual wisdom, I'd rather be a fool. But I say it's spinach, and I say the hell with it. Translated into more concrete terms, what Griscom is saying is that a nine-year-old Nicaraguan girl who is gang-raped and then disemboweled by a Contra brigade is not a victim; that in a previous life she tortured them; that they butcher her out of a profound love in order to further her spiritual development. Maybe there is some cosmic, "spiritual" level on which this might be true and relevant, but if so the moral responsibility of the agents involved in this life would not be diminished one iota.

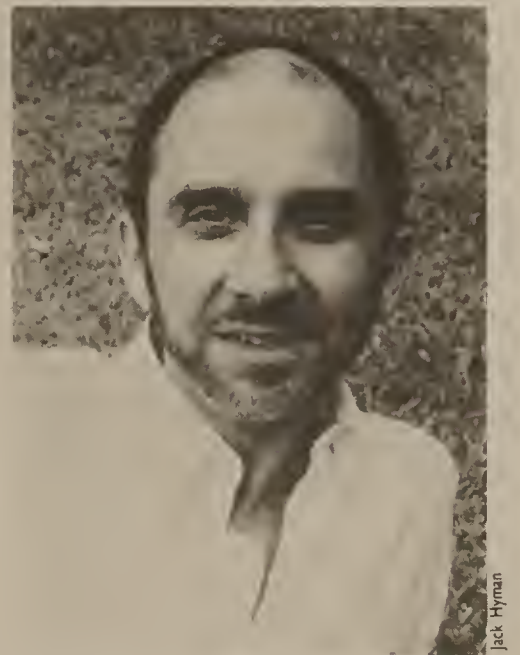
Think I'm being unfair? That Griscom doesn't really have such things in mind? She does.

Perhaps the soul says, "You need to understand permission, so go in and kill a few people, and you will begin to understand the cosmic law of permission." We go in and get the sword....but what happens is we are so imprinted by the experience of it — the intense imprint of pain and torture — that we don't release it. We don't let it go. We hold it in the seat of the emotional body, and then we pass judgment on ourselves. We forget that our soul is saying, "There is no good and evil. There are no victims. You are just experiencing this so that you understand permission, so that you understand cosmic law." Instead, we imprint the guilt, fear, and anger.

Christianity has similar ideas in its repertoire. On one hand, there's Original Sin: you're an abominable sinner, and the most terrible suffering is too good for you. On the other hand, there's Heaven: no matter how much you suffer now, when you view it from a cosmic perspective in the afterlife you'll see that it was necessary to make you a better person. The jargon is different, but God is still saying: This hurts me more than it does you, you brought it on yourself, and someday you'll thank me for it.

So let's talk about AIDS. Griscom says that "part of the new understanding is that limiting sexual expression only to the lower chakras without access to our spiritual, heart chakra (especially with multiple partners) invites disease. Through our addiction to immediate gratification, we have been avoiding this teaching for eons. Witness syphilis, gonorrhea, herpes, chlamydia, AIDS!" Nonsense! You can catch STDs as

easily from an infected lover as from a trick. And what, pray tell, is the moral significance of AIDS transmission through blood transfusions? Or of an air-vectored disease like influenza, which killed millions of people in the great epidemics of this century? Under the pseudoyogic jargon, Griscom's sentiments are those of the Moral Majority. "However, in terms of evolutionary leaps of consciousness, AIDS is a perfect healing tool.... When we have mastered the mystery of death, we will be able to participate in the divine plan of the universe. We *are* ready!" But don't get your hopes up — "In truth, we are not yet in the



Toby Johnson

era of healing." I'm reminded of the time I saw Pat Robertson suggesting on the *700 Club* that just maybe, no promises, we'd see God healing cases of AIDS: those who cynically hold out false hopes to the desperate are the scum of the earth, whether they do it in the name of Jesus or a New Age. Nowhere in *Ecstasy is The New Frequency* — and I struggled through all of it — could I detect any real intelligence or compassion, or any reason for this book to exist. What I did find was considerable stupidity, sentimentality, callousness, and Chris Griscom loving the sound of her own voice.

Which brings me to Toby Johnson's novel *Plague*, the second novel I've read this year which postulates that AIDS is a CIA germ-warfare plot. That's two too many. In *Plague*, which is set in "the possible near future," a young woman working for a right-wing, Washington, D.C. think-tank stumbles onto evidence of CIA responsibility for the creation of the AIDS virus, and for the existence of an "antidote" to its effects. Her fiancé, a former computer hacker who had in adolescence been the lover of a man who later died of AIDS, breaks into the think-tank's files to recover the information. They pass this dossier to a gay psychiatrist from San Francisco who counsels PWAs and is exploring philosophies of "attitudinal healing"; the psychiatrist is on the east coast to appear on the *Donahue* show where he argues that it isn't surprising that AIDS, which is "a condition of vulnerability...would show up among gay men, or for that matter, that it would show up at this time in history when we're *all* feeling so vulnerable because of things like toxic waste and pollution and, of course, nuclear war." While trying to confront the man responsible for the concealment of the CIA project, the psychiatrist has a mystical experience in which God tells him that he must forgive, and so he does. In an epilogue we learn that the psychiatrist, the ex-hacker and his fiancée have founded the Twin Peaks Center for Attitudinal Healing; that a sort of vaccine has been developed; and that the bad guy has died in a plane crash. Everyone is forgiven, and it's the best of all possible worlds.

Suppose for a moment that someone managed to prove that the CIA was behind AIDS; what then? Those responsible would never be brought to justice, of course; nor would the CIA be dismantled. The dead would not come back to life, the sick would not rise from their beds, bigots would not have a change of heart. If it's true, I want to know it, but so far no one has shown that we do know it. And when a lot of people cling so desperately to a fantasy, it's legitimate to ask why that fantasy is so attractive to them. Could it be that they cannot face the thought that *no one* is to blame for AIDS? That there has to be a human villain to give the disease meaning?

For anti-homosexual bigots, AIDS had a ready-made meaning. They had been yearning all along for something in this life to correlate with the damnation they promised us

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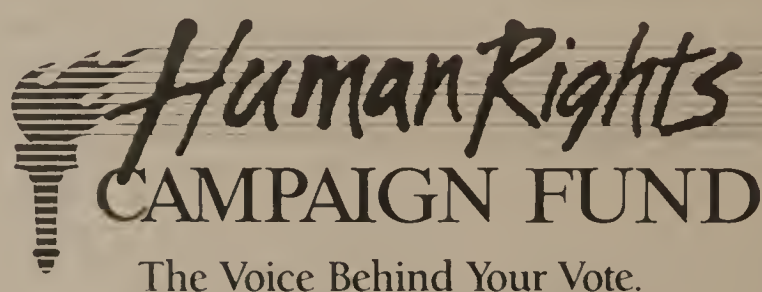


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The queer history of the Netherlands

Gay Life in Dutch Society

A.X. van Naerssen, ed.

Harrington Park Press, New York, 1987
\$14.95 paper, 184pp.

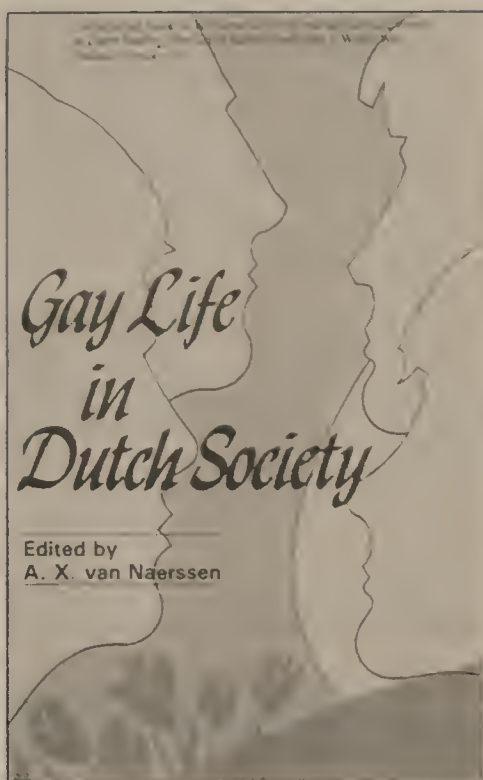
Reviewed by John Kyper

With its broad respect for civil liberties and individual lifestyles, homosexuality included, the Netherlands has emerged as one of the most open, liberal countries of our time. And as AIDS has provided other societies with the excuse for renewed sexual repression, the Dutch have faced the disease rationally, refusing to be stampeded by moralistic panaceas.

Sensibly, the government realizes that telling people, especially youth, to "just say no" to sex will not work. In a society accustomed to addressing human sexuality without embarrassment, it recognizes its obligation to ensure that its citizens can protect themselves against infection. It promotes the use of condoms and distributes "safe sex" information that is far more explicit than the recent brochure of the Boston AIDS Action Committee that excited the prurient imaginations of Massachusetts legislators.

Such an enlightened state of affairs did not develop easily or rapidly: Calvinism had become the state religion during the Reformation, but a sizable Catholic minority helped insure political and religious tolerance, avoiding the sectarian warfare that convulsed much of Europe in this period. Yet as late as the 18th century, biblically-based laws mandating death for homosexual acts were still sporadically enforced during waves of persecution, particularly during times of economic hardship. With the influence of the French Revolution, all such laws were repealed in 1811.

Clerical attempts to reimpose penalties were unsuccessful, and the power of the religious parties waned with industrialization and the rise of liberal and socialist ideologies. Nevertheless, a conservative counterattack at the turn of the century outlawed homosexual (but not heterosexual) acts between adults and minors, leading Dutch gays to organize the Dutch Scientific Humanitarian Committee (NHWK), based on the German committee of 1898. Only



after the Nazi invasion in 1940 did all male homosexual behavior again become a crime and the NHWK was dissolved.

There were a few raids on gay bars during occupation, but Dutch police generally refused to enforce this law, which was nullified after liberation. The former activists emerged from underground to resume their struggle, founding the Cultural and Recreational Centre (COC) in 1946, the nucleus of a movement that was to become influential in the ensuing decades.

Rob Tielman and Maarten Salden recount this fascinating history in two chapters of *Gay Life in Dutch Society*, an anthology first published in the *Journal of Homosexuality*. The book contains 13 selections, which also include: lesbian emancipation, constitutional protection against discrimination, S&M, pedophilia and the gay movement, changing therapeutic theories of homosexuality, and a study of the treatment of homosexuality in books for youth.

Some of the prose in this book is dry, but there is surprisingly little abstruse academic jargon, making its writing quite accessible to the inquiring reader. □

Paul Reed

Continued from page 7

book, talking about things that have to do with spiritual values and emotional growth without falling into the existing jargon. Even now I read it and think "These are phrases from that jargon!" — because I couldn't always find new language to talk about what I wanted to talk about. But I think I did, thank God, get through it without all that gooey stuff."

In addition to dismissing the "AIDS-is-a-gift" philosophy, Reed rejects the various theories that suggest that AIDS could be genetically engineered. "I love all these bizarre theories, I love to hear them, but then I try to become a realist and sit in my chair and go 'hmmmm' and stroke my beard and wonder how realistic it could be. When I first wrote *Facing It* I had intended to do a conspiracy theory kind of AIDS novel where it was like genetic engineering gone haywire. I wrote the entire book that way through two drafts and then said 'Oh my God, this is dreadful!' Not only was it exploitative but it was dreck! So I had to pretty much throw everything out and rewrite a different book because I decided that people needed a different message which was some basic educational stuff about the epidemic.

"I'm an anti-conspiracy-theory type of person! If you look at the way this country is run, the idea that they could get their act together and be that well-planned is preposterous to me.

"If we're talking about dropping germs in the water of the bathhouses and things, that's just absurd. I thought the stuff in Randy Shilts' book [*And the Band Played On*, St. Martin's Press, NY, 1987] where he cites memos in the CDC and people crying out for money, and being universally ignored — was very telling of, if not a conscious conspiracy then certainly a subconscious or unconscious conspiracy. I think it's like the way the minds of many white people are just shut down or closed off to the needs of minority communities."

Finally, I ask Reed if he's heard any early reactions to *Longing* besides my enthusiasm. He says he's heard "everything — from people saying that the book is exactly their experience and is fine, to total dismissal for sentimentality and for bearing no resemblance to their reality.

"It reinforced what I already knew about how diverse the community is and that the narrator's experience is just his experience — in one segment of one subpopulation of a part of 'a Francisco's gay community in a particular neighborhood. Every time I'm reminded that the community is so varied it feels like one of the most refreshing and magical things." □

Longing is available in hardcover for \$14.95.

Finer Grain

Continued from page 7

with a single wool blanket and my typewriter. Working, working, trying for a first line, some sort of beginning. Sometimes the snow would rush from the sky, hitting the window like someone had thrown a handful of perfect white beads against the glass.

Near the end of *The Finer Grain*, Walker sets off to uncover truths about her past. This plot twist happens abruptly, with a little too much eagerness for a story marked with youthful angst and toughness. Still, Walker's realizations do enrich without pretending to provide completion — no happy endings or easy panaceas are offered. The novel's back cover blurb describes Ohio as a 25-year-old who "promises to be an exciting chronicler of lesbian life in the 1980s and beyond." Setting aside my usual skepticism, I must say I agree, wholeheartedly. □

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New Age

Continued from page 11

in the next, and with the loathing they felt for us for reasons of their own. Suicide was cited as a punishment we allegedly inflicted on ourselves, but it had a way of backfiring, since people might legitimately ask why so many gay people found life so unbearable that they tried to end it; our promiscuity was noted, but the idea of having many sex partners is downright attractive to most people on some level, so it didn't work too well either. So when gay men began dying of a mysterious and terrible new disease, the bigots were overjoyed at having been vindicated — and, of course, at seeing us die.

AIDS threw us once again on the defensive when we were still battling accusations of child recruitment/molestation. But this time it wasn't just a lie: we were, indeed, dying. So we panicked, looking for our own scapegoats. The "excessively" promiscuous were blamed for their own deaths; some gay men who had denounced others' lifestyles with the fury of a Falwell found themselves vindicated too, and despite the service they rendered their dying brothers, could not help exuding a certain satisfaction. Cautious warnings to avoid exchanges of body fluids were denounced as anti-sexual propaganda, though the suggestions were reasonable enough. Early on someone suggested that the whole thing was a CIA plot, and although no real evidence has surfaced that I know of, the notion caught on. Although it did not save one person's life, people seemed to feel better having someone to blame, denounce, revile. And one mark of the absurdity of the fantasy was the accompanying daydream: the CIA had, locked away somewhere, an antidote, a cure. After all, they had made it, so surely they could make it go away. Right? Wrong.

The strange thing about *Plague* is that it offers three separate explanations for AIDS, of which the CIA connection is only one. The second is that the bigots created AIDS with their hatred. The third is that gay men did it to ourselves; our shame and guilt over being gay made us sick. It's bad enough having to live in a world where we are the object of nearly universal loathing by people whose morals make a barracuda look like Mother Teresa. But when *gay people* spew out this kind of stupidity and then expect to be congratulated because they are spiritually enlightened enough to understand these strange paradoxes and you aren't — well, then I begin to believe that there is no hope for the human race. But that belief isn't going to keep me from publicly denouncing this kind of "spiritual teaching" for the mushbrained swill that it is.

There is a vital difference between saying that the bigots wanted us to die — and saying they made us sick by the vibrations of their hatred. There is a vital difference between saying that a PWA's mental and emotional attitude is essential in fighting the disease, and saying that he or she got sick because of bad attitude. People who say that they are "into spirituality" often accuse me of being too literal-minded in dealing with their fatuous paradoxes and platitudes; but usually it is they who are taking metaphorical and mythical statements literally, and I sometimes suspect that this mistake constitutes the core of spirituality. Now, HIV may not be the actual or sole cause of AIDS. But the hemophiliac, surgical patients, and babies of IV drug users who got AIDS didn't get it from guilt or other people's ill will: there was some biological, medical, material cause as contemptuous of human volition as an earthquake. Similarly, it may be that New Age and other "attitudinal" therapies have something valid to contribute to the treatment not only of AIDS but of many diseases — but their practitioners must not be allowed to defend stupid and hateful theories about those therapies with anti-rationalist obfuscations. Reason, like any tool developed by human beings, certainly has its limits, but they are not the limits these retrograde geeks recognize.

The author claims in a prefatory note that his novel's "teachings about attitudinal healing are accurate." In what sense does he mean "accurate?" Does he mean that *Plague* accurately represents the teachings of attitudinal healers? (I hope that Johnson is better informed on attitudinal healing than he is on the teachings of Jesus. *Plague* contains many pages of embarrassingly shallow and ill-informed "spiritual" dialogues, which present a picture of Jesus as one-sided and misleading in its own way as any televangelist's.) Or does he claim that their teachings are as effective as the novel shows them to be? One character in *Plague*

says that he cured himself of AIDS by techniques he learned from *A Course in Miracles*. Maybe this is possible. But before I will concede that it happens, I want to know:

(a) that people who've used such methods really have recovered from AIDS;
(b) that they remain healthy to this day;
(c) That more people who've used such methods experience such remission than people who've undergone standard medical therapy, and/or "experimental" therapy such as aerosolized pentamidine, or no therapy at all.

It should be easy enough to document such facts, if they are facts. Until I see some kind of documentation, I will continue to equate attitudinal healing with faith healing, and to consider its claims at best disingenuous and at worst fraudulent. (And by documentation I mean results of clinical tests to prove the diagnosis in the first place. In other words, if someone "knows" that the bout of flu he or she had last November was really pneumocystis, and that he or she was "cured" by applying the techniques in *A Course in Miracles* it doesn't qualify.) Unless Toby Johnson can point to real cures, then he is not only guilty of having contributed to the needless death of many trees by writing a lousy novel, but also of trying to send PWAs and PWARCs off on one-more wild-goose chase after a worthless treatment. In which case he can put on his dunce cap and go sit in the corner with Pat ("I see a Presidential campaign! That campaign is healed!") Robertson.

Personally, I'm tired of hearing believers in various kinds of spirituality sneering at atheists like me as humorless, literal-minded killjoys who want to reduce the mystery and beauty of the universe to a mindless, soulless machine. As far as I can see, it is the believers who hate mystery: they have to have an explanation for everything, and their explanations have all the poetry and beauty of the Los Angeles phone directory. They spit on the loveliness of the human body, because it isn't eternal — when it is beautiful precisely *because* it isn't eternal; they despise the material world because they can't see the soul in it. And their attempts to find an underlying justice in the tragic futility and brevity of life end up reading like operating manuals for a concentration camp. Surely we can do better than this. Surely it must be possible to have a spirituality which recognizes that, though on a cosmic scale our lives have no significance, it is the human scale which really matters. We have to fuse the personal and the political, the cosmic and the microcosmic, the poetic and the scientific. I'd like to think the trouble doesn't lie in the spiritual quest itself, but rather in the way it's usually conducted. To those "spiritual"-minded friends who often say I'm too skeptical and cynical, I reply that until skepticism and even cynicism are recognized as cardinal spiritual virtues, spirituality will continue to be the domain of fools and frauds. I wouldn't be cynical if I didn't think we could do better. □

Men on Men

Continued from page 9

the dramas it may ease but not erase. There is a want to understand those dramas, to let the sequins and the camp fall away, the better to see what remains when sex is *not* the only thing about being gay. Whereas McCourt does nothing to respond to that want, others here take up the challenge, allowing both reader and collection to profit from their talent and considerable insight. □

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U.S. Adult/Adolescent AIDS Cases as of October 17, 1988

Transmission Categories	White Number (%)	Black Number (%)	Hispanic Number (%)	Asian/ Pacific Islander Number (%)	American Indian/ Alaskan Native Number (%)	Male Number (%)	Female Number (%)	Total
Homosexual/ Bisexual Male	33,990 (78)	7,256 (38)	4,745 (43)	334 (75)	39 (53)	46,455 (68)		46,455 (62)
Intravenous (IV) Drug Abuser	2,853 (7)	7,336 (38)	4,269 (39)	15 (3)	11 (15)	11,288 (17)	3,234 (52)	14,522 (19)
Homosexual Male and IV Drug Abuser	3,243 (7)	1,348 (7)	766 (7)	7 (2)	12 (16)	5,383 (8)		5,383 (7)
Hemophilia/ Coagulation Disorder	597 (1)	46 (0)	54 (0)	9 (2)	3 (4)	691 (1)	21 (0)	712 (1)
Heterosexual cases	602 (1)	2,109 (11)	471 (4)	16 (4)	3 (4)	1,365 (2)	1,840 (29)	3,205 (4)
Transfusion, Blood/Components	1,393 (3)	297 (2)	157 (1)	38 (9)	3 (4)	1,204 (2)	689 (11)	1,893 (3)
Undetermined	898 (2)	925 (5)	528 (5)	28 (6)	3 (4)	1,920 (3)	476 (8)	2,396 (3)
Subtotal								
[% of all cases]	43,576 [58]	19,317 [26]	10,990 [15]	447 [1]	74 [0]	68,306 [92]	6,260 [8]	74,566 [100]
Total number of AIDS-related deaths: 41,973								

The most timely and comprehensive statistical data about AIDS come from the Centers for Disease Control (CDC), which issue weekly reports. But this information, though seemingly "objective" numerical data, is both limited and biased.

The CDC, based in Atlanta, compile national statistics on AIDS (comparable data is not published for AIDS Related Complex — ARC) based on reports from state health departments and physicians. Standard diagnostic forms are completed by physicians when they diagnose a case and these are sent to state departments of health or the CDC.

The CDC numbers do not account for all people who have AIDS in the U.S. Not all physicians are adequately trained to make an AIDS diagnosis, so many people who have AIDS continue to be misdiagnosed. In addition, some doctors who are motivated to protect their patients from the stigma attached to AIDS (sometimes by patients themselves, or their families) may be reluctant to report an AIDS diagnosis. In addition, many people who lack access to adequate medical care — poor people, people of color, IV drug users, prisoners, teenagers and women — will not come in contact with the people who do the reporting and will be misrepresented in the statistics. Prisons, for example, are notorious for their failure to recognize and report cases of AIDS.

It is also important to examine how the presentation of the CDC numbers is distorted. The categories listed in the CDC table inaccurately represent data about transmission. By presenting risk groups (primarily gay/bisexual men and IV drug users) under "transmission categories," the data tells us little about which high-risk activities are associated with the spread of AIDS and perpetuates the myth that certain kinds of people are inherently carriers of the disease.

For a more detailed analysis of the CDC's statistics, see the centerspread in **GCN**, Vol. 15, No. 40. We welcome your input about the CDC numbers we print and suggestions about statistical information you would like to see. □

Directions

Continued from back page

Some activists may begin to advocate moving away from nonviolent social change towards urban guerrilla warfare. But until different tactics are agreed upon, we need to be able to trust that participants in non-violent demonstrations are committed to keeping them non-violent.

As the movement attempted our first massive planned but *uncoordinated* non-violent CD, some structural weaknesses were highlighted. Given the diversity of politics and the level of dissension among organizers, the ACT NOW committee decided not to press for affinity group accountability beyond agreement with the basic principles of nonviolence. If we had insisted on minimal coordination, could we have retained the spontaneity and the rebelliousness and avoided unintentionally interfering with each other at the main entrance? For instance, the lesbian affinity group sat-in at the main door and its members became separated from each other as a larger, more physically confrontational group charged the police line.

Had the principles of nonviolence been collectively embraced at the pre-action meeting, some potentially endangering behavior might have been avoided. For example, one organizer watched in horror as demonstrators disassembled police barricades to get to the flagpole and began wielding the sawhorses like battering rams, but not in any particular direction and in a crowd of other demonstrators. While breaking through barricades or even breaking through windows might help to meet our goals, affinity groups must determine if their action in any way physically harms, threatens or scares other groups unwittingly involved. Regardless of the heat of the moment or the pressure of competing interests between groups, demonstrators need to take care of each other.

Will escalating our confrontations with the government beyond non-violence help to reach the goal of changing the power relationships of doctor/patient, government/citizen, decision maker/advocate? We believe our movement needs to assess the impact of escalations of confrontational tactics. We sense a momentum to escalate in proportion to our internal feelings of desperation as colleagues, friends, lovers and selves become ill. We need, also, though, to be mindful of our external goal of social and institutional change. There exist parameters of public tolerance of political and social dissent. To exceed these parameters is to risk isolation and marginalization — not only from the politically

powerful center of the country, but also from some politically progressive forces that are or can be aligned with us. We recognize the dilemma in this: as a medically and politically vulnerable community, we may die if we do and die if we don't act in the quickest and most effective method. We believe our direct actions can not only change policy but also dramatize for the viewing and reading public what's at stake for us, thereby changing public consciousness — one component of social change that we would not give up.

The action at the FDA is a practical and theoretical watershed for a movement of lesbian and gay activists that raised more questions than it answered. In addition to issues of non-violent social change and the structure of CD actions, is our movement concerned primarily with one perforation of a ruptured public health system or will we take on the whole diseased system? Is our goal to know the science better than the scientists? Should we understand and articulate the epidemic's devastation of whole communities? Should we be dissatisfied with dissemination of effective safe sex education materials or should we reach past that to sexual liberation and freedom for ourselves and others caught in a system of sexual and personal domination? Will ACT NOW member groups create the forums to grapple with these political questions as we explore new forms of action? As we go forward to the next actions, be they local or national, we are challenged to tap the energy and excitement unleashed at the FDA and refocus and refract it time and again. The heat's on them. Let's keep it there.

Jade McGleughlin is a member of MASS ACT OUT and a member of the ACT NOW '88 action committee. Sue Hyde is a member of OUT!, chair of the ACT NOW '88 action committee and a staffperson at the National Gay and Lesbian Task Force.

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of the likely replacements to nuclear energy – oil and coal.

When looking at the scientific issues, please consider the views of my colleagues in Massachusetts’ scientific community, who overwhelmingly recommend a No vote on Question 4.

– Thank you.”

Dr. A. M. Cormack
Nobel Laureate in Medicine
Tufts University
October 28, 1988

Partial list of over 3,000 Massachusetts Scientists and Engineers Publicly Opposed to Question 4.

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GAY COMMUNITY NEWS □ NOVEMBER 6-12, 1988 □ PAGE 17

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CAMB/SOM nice apartment near everything and "T" on quiet tree-lined street. One responsible LF with humor seeks 2L's, (25 plus). No smoking or pets. For 12/1. \$342 plus. (617) 623-3166. (17)

3 LFs seek another for sunny spacious semi-coop home near Porter Square, Cambridge. We have 2 cats, no more pets, min. drugs or alcohol. 250 plus call 491-4005. (17)

JAMAICA PLAIN

We found our third. We need one more to complete our home. We are 3LFs, 2 dogs and 1 cat. Our apartment is the second and third floor of a house. Spacious, sunny, woodstove, close to Orange and Green Lines. Semi-coop, veggie, 225 plus. Call (617) 522-9351. (18)

APARTMENTS

LUX RENTAL IN JP SOUTH END LUXURY JAM. PL PRICES

Don't miss this opportunity to rent this fantastic 2 bedroom 3 fireplace condo with parking pool tennis easy commute from Jamaica Plain \$1250 with heat h.w. Call Century 21 Streetcar 522-7075. Ask for Walter. (18)

DORCHESTER

6-room, 2 bedroom, beautifully restored, finished floors, natural woodwork, built-in china, washer/dryer hook up. Eat-in kitchen. Owner-occupied. \$575 plus utilities. (617) 282-3216 John. (19)

MEETINGHOUSE HILL

Newly renovated 2 BR apartment in owner occupied triple decker, \$650 plus utilities. No pets. Available Nov. 1. (617) 825-6081 after 6pm. (18)

APARTMENTS

WATERFRONT RENTALS

1 & 2 bedrms, all amenities, prkg, daily shuttle and public trans. From \$950/mth. 889-4469. (17)

JAMAICA PLAIN

Two bedrooms, modern kitchen, D/D, one-car garage, rear deck, laundry, fresh paint, hardwood floors, walk-in closet, dead end street, walk to T. \$1,000 no fee. (617) 524-5238. Leave message. (17)

GREAT JP CONDOS

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Fab condo 2 bedrooms 2 baths 3 fireplaces pool tennis 8.7 acres of grounds 11 1/2 foot ceilings deck very special. Historic site \$259,000 close to everything in Boston, very private.

Say goodbye to your landlord, 3 bedrooms 1077 s.f. condo nice condition side street walk to T priced to sell. \$109,900 Great for starting out! Call Century 21 Streetcar 522-7075. Ask for Walter (18)

HOUSING WANTED

GWM 24 Bl/bl student transferring to Boston seeks room in house or apt. with mature, sane, fun people. PO Box 481 Westwood NJ 07675. (18)

LF seeks home with other lesbian(s). I'm 33, quiet, friendly, responsible, into s/m. Prefer Camb., Som., Boston. No smoke, dogs, cats, Dec. 1. (617) 322-3233. (18)

VACATIONS

CONDADO BEACH P.R.

New condos on the beach for long weekends, short term rentals. A.C. cable, rooftop, pool, reasonable rates. Some for sale. Call John (617) 899-0388. (19)

WHITE MOUNTAIN MAGIC

Enjoy spectacular fall foliage at our 100 acre mountain resort. With 19 charming guest rooms, pool, hot tub, fireplace common rooms and miles of trails, we're just what you need! Ask about our holiday plans too! The HIGHLANDS INN, Box 118G, Bethlehem, NH 03574. (603) 869-3978. Grace and Judi, Innkeepers. (17)

PUBLICATIONS

OFF OUR BACKS

Lively, down-to-earth feminism in the nation's oldest women's newsmagazine. Analysis, reviews, conference coverage, and news — on health, feminist theory, reproductive rights, civil rights, and political work among working, disabled, incarcerated, old, and poor women, women of color, lesbians, and women from every continent. \$15/11 issues. Trial sub: \$4/3 issues. oob, Dept. GCN, 2423, 18th St., NW, Washington, DC 20009. (ex)

WOMEN'S REVIEW OF BOOKS

monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: \$15/U.S., \$18/Canada, \$25/institutions. Free sample issue on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181. (ex)

BLACK/OUT

Special 10th Anniv. edition of Black/Out now available. This bi/annual magazine from the National Coalition for Black Lesbians and Gays contains essays, reviews, poetry, news and announcements concerning the Black Lesbian and Gay community. Sample copy \$6 plus \$1 postage. 1 year subscription (2 issues) \$10 to Black/Out c/o NCBLG, 19641 West Seven Mile, Detroit, MI 48219. (ex)

LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50; sub \$6; more if/less if. LesCon, 584 Castro, #263G, SF, CA 94114. (16--)

GUARDIAN: Independent radical newsmagazine. Covers Gay, women and minority struggles and international progressive movements. Special offer—4 issues FREE. Write Guardian, Dept GCN, 33W 17th St. NY, NY 10011. (ex)

off our backs

Celebrating 15 years of radical feminist journalism. We bring feminist national/international news analysis and reviews each month. \$11 year, 11 issues. (\$15 for contributing subs) \$20 institutional fee. Sample—\$3 for 3 issues! Write "off our backs" Dept GCN, 1841 Columbia Rd. NW, Room 212 Washington, DC 20009. (ex)

OUTRAGEOUS WOMEN

A journal of woman-to-woman s/m. Fantasy, analysis, erotic art and much more. Sub: \$13/four issues. Single issues \$4. Must state you are over 18. SASE for info. PO Box 23, Somerville MA 02143. (ex)

WOMAN OF POWER: "A Magazine of Feminism, Spirituality, and Politics," an inspiring international quarterly publication. Subscriptions \$22 for 4 issues; singles issues \$6 plus \$1 postage. P.O. Box 827, Cambridge, MA 02238, telephone (617) 625-7885. (ex)

ON OUR BACKS, the sexual entertainment magazine for lesbians, is 48 pages of erotic fiction, features, plus timely sexual advice and news columns. We are quarterly, national, unique and provocative. \$15/yr sub or \$5 current issue to: On Our Backs, PO Box 421916, San Francisco, CA 94142. (ex)

Your ad could be here for as little as \$60 per month

Call (617) 426-4469

ORGANIZATIONS

OLDER LESBIAN ENERGY

Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174. (15.48)

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 580 Castro St. SF, CA, 94114. (16.1)

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH

Social support group for youth 22 and under. Wed. night general meeting from 7:30-9pm. New persons meeting at 6:00. Women's meeting at 6:45. Call 482-7858 for info. (15.32)

MAN/BOY LOVE

Intergenerational Love Support Group. World wide news, art, opinions. Application, information free. bulletin \$1. NAMBLA. P.O. Box 1923, St. Louis, Missouri, 63118. (7)

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Prisoners Seeking Friends

TO ALL THOSE, IN & OUT OF PRISON, WHO FIGHT AGAINST THEIR BONDAGE.

Alexander Berkman, *Prison Memoirs of an Anarchist*

AIDS

AIDS & Prison — Free info!!!

For some basic info on AIDS and Prisons write: ACLU, National Prison Project, 1616 P St NW, Washington DC 20036

NEW YORK—Forced testing!

The Columbia AIDS Law Clinic has found out that some hospitals in NY are forcing prisoners to take an HIV test before they can get medical treatment. This policy is ILLEGAL and we want to stop it. If you know about hospitals forcing prisoners to take the HIV antibody test, write to us! Columbia U. Law School, Law Clinic Box A-17, 435 W. 116th St, New York, NY 10027. (Attn: E. Johnson)

COPYING anyone?

There are some legal and other materials that are very valuable to prisoners and we never see (donated) enough of them to send inside; so if you have some access to copying privileges and would like to do some, call Mike at GCN: 426-4469.

Help FROM prisoner donations!! (Thanks!)

Mike, our system makes it hard on us to send money out so I am sending you some stamps for me and Kristy. Keep up the good work! Silas Cooper, Mecklenburg C.C. Boynton VA.

Gay Black male, sense of humor, diverse interests, articulate, avid reader, quite passionate and sensual. Wish to plant the seed of friendship that will grow into something special. All letters answered promptly. Joseph MELTON, 109303, Camp J Shark 3-L-11, Angola LA 70712

Hot! Ready and Able. If you are gay and femm (Transsexual or transvestite), you're the one I want. I'm 31, black, open-minded and understanding. Try me. I'll fit on all levels. I also like bi-minded women. George THOMAS, 74D 0172, Drawer B, Stormville NY 12582.

I would like to know if you could place an ad for me for correspondence. I like slow music, old wine, nice cars, some sports. I thank you for your time. Michael JENKINS, 144682, Box 7 (2-B-417), Moberly MO 65270.

For those who might like to write a responsible 27 yr old gay, my interests include but are not limited to, school, snow skiing, music, computers, NAMBLA, gay rights for America's youth, gentle romance and real people. Let's talk about it! Ricky MOULDER, 15371-077, Box 1000, Seagoville TX 75159.

Bi-rancher-Cowboy who loves working with livestock, especially in the mountains. I am 60 and need a friend and penpal. I would like to hear from anyone interested in ranch style life, especially young people who want to learn the old ways and back to the basics of ranching. George ALLAN, 11569, PO Box 208, Indian Springs NV 89070

Young Brazilian would like to communicate with someone sincere enough to hold an honest conversation. No head games please. Your photo gets mine. Louis CUASCUT, 86A 2943, Box 367-B, Dannemora NY 12929.

I am thankful for your paper. Would you place a penpal ad for me. I'm seeking someone who can understand a fighter who will not give up, and who has only known love once and would like to meet someone sincere. Ray MINER, 189-074, Box 45699, Lucasville OH 45699.

Bi-male due for release in 89, well hung, looking for a penpal. James R. CODY, 257061, PO Box 520 (E-11-1MU), PO Box 520, Walla Walla WA 99362.

Black light skin male, body in top physical condition, looking to meet sincere people for lasting friendship. Into great lovemaking and whatever. Keith MURRAY, 86A 9761, Drawer B, Stormville NY 12582.



I was glad to get your sample newspaper and hope you will consider me one of your regular readers. I've been gay for 8 years and would like to know as much as possible about my life style. Also I'd like to meet new people of my same sexual preferences. Thank you. Karmen WILLIAMS, 19723 New Cottage, 1479 Collins Ave, Marysville OH 43040.



Prisoners writing prisoners

Some of you have complained that we should give info about whether prisoners can be written by other prisoners, so you don't waste your stamps (and your hopes). Well, when a prisoner gives us that info, we always put it in the ad. The fact is many of you don't realize that every joint isn't the same as yours, so you assume that everybody can write same as you. And then you get mad that the other prisoner isn't writing back (when maybe they just threw the letter away in the mailroom!). The other problem is that most of the time prisoners don't say whether they can be written by others.

We used to try to keep a list of STATE systems that would or wouldn't let prisoners write each other, but it changed so often and got so complicated that we gave up. The mailrooms don't obey their own rules anyway. I'll know that.

Here below is the latest list we had. Please write us and let us know what needs changing. Remember, some of the complications are: if you're in PC or AdSeg you may not be able to write, but if you're in the generals you may; you may be able to write prisoners in other states but not in yours;...

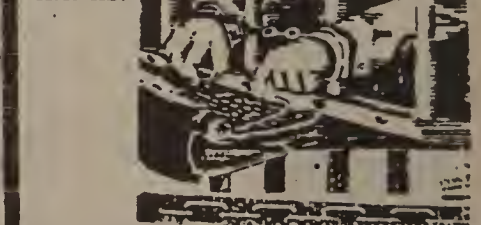
Last I heard federal prisoners could usually write state prisoners, but not other federal prisoners. Is this still true? Like life, dears, ya pays yer money and ya takes yer chance!

PRISONERS Writing PRISONERS

These states USUALLY DO let prisoners write other state prisoners: NY, Mass, NJ, FL, Miss, Ohio, NCar, Kan, Tex, Cal, NMex, Colo, Ore, Mont, Wash, Lou, Neb, Mary, Ariz, Geo, Ark, Mich, MO.

These states usually DON'T (or only with much trouble): Ala, RI, Okla, Nev, Iowa, Id, WVirg, Wyo, Tenn, Wisc, Ind, Neb, Penn

As you know, they change the 'rules' all the time, and break them when they feel like it (when they are worried about how much you are enjoying writing each other)(they're jealous!)(smile). PLEASE let us know about changes and new additions to our list of states. THANKS!



****Here's a list of national GAY & LESBIAN organizations that need to hear from you about gay & lesbian prisoners, and how you are still PART OF THE COMMUNITY! They don't understand yet how important this is (to ALL of us, not just to prisoners), so you prisoners need to 'educate' them! (if you have the extra postage):**

**** National Gay & Lesbian Task Force** (write them about violence against gays in prison!), 1517 U St. NW, Washington DC 20009

**** National Coalition of Black Lesbians & Gays,** 19641 W. Seven Mile, Detroit MI 48219

**** National Gay Rights Advocates,** 540 Castro St, San Francisco CA 94114 (western states)

**** Lambda Legal Defense,** 666 Broadway, New York, NY 10012 (eastern states)

**** ACLU National Prison Project,** 1616 P St. NW, Washington DC 20036

**** National Lawyers Guild,** 55 Avenue of the Americas-3rd floor, New York NY 10003.



Calendar

11 November □ Sankofa Film & Video's **The Passion of Remembrance** kicks off "Multiple Exposures: Gender/Race/Community/Identity/Film" at MIT. The series features stylistically innovative films by women filmmakers from around the world, and the whole thing's free. Info: 617/253-8844.



Please note: Calendar listings must be received by the Monday before the week of the event. Photos with listings are encouraged.

5 Saturday

Henniker, NH □ **All Hallows Eve Devilish Dance** sponsored by the NH Citizens Alliance for Gay and Lesbian Rights. Costume judging and prizes. Benefit for CAGLR and NH AIDS Info Line. Pat's Peak, Rt. 114. 8pm-1am. \$5.

Hartford, CT □ **Women only dance** with South East Gays and Lesbians (SEGAL). Elizabeth Park Pond House. \$5. Info: Jan 203/688-6984.

Clinton □ Monthly meeting and **Halloween Party** of the Gaylaxian Science Fiction Society. 7pm. Info: The Gaylaxians, Box 1051, Boston 02117.

Cambridge □ N.Y.-based Lesbian Herstory Archives presentation and discussion for **Feminist Expo '88**, Harvard University. Science Center A, Harvard. 4-6pm. Free. Info: Kelly 617/498-3368 or Tracee 617/661-4670.

Boston □ **Halloween Dance Party** to benefit GCN and Nicaragua Material Aid. Villa Victoria Cultural Center, 85 W. Newton St., South End. 9pm-2am. \$6 advance, \$10 door (sliding scale). Info: 617/426-4469 or TTY: 426-0332.

Boston □ **The Mystery of Irma Vep** plays at the Triangle Theater Company. Other shows on 11/6, 11/11-13. Paramount Penthouse Theatre, 58 Berkeley St. 8:00 (6:00 for Sunday show.) \$15. Info: 617/426-3550.

6 Sunday

Somerville □ **Gays & Lesbians of Somerville (GLOS) inaugural potluck**. 6pm. Info: Mike 617/628-2643.

Cambridge □ Local author Ruth Hubbard and Margaret Randall celebrate their new book **"The Shape of Red: Insider/Outsider Reflections"**. New Words bookstore, 186 Hampshire St. 3-5pm. Refreshments. Info: 617/876-5310.

Northampton □ Premiere showing of the videotape **"Palos, Piedras, y Esteriotipos — Sticks, Stones, and Stereotypes"** by the Equity Institute Appreciating Diversity Project. Reception and hors d'oeuvres. Northampton Center for the Arts. 3-6pm. Info: 413/256-0271.

7 Monday

Boston □ **Committee on Gay and Lesbian Issues, National Ass'n of Social Workers** (Mass. Chapter) invites interested social workers and social work students to "The Age Old Dilemma: Staying In or Coming Out in your Workplace or Placement." Info: Cate 617/391-2790 or NASW 617/227-9635.

9 Wednesday

Boston □ Boston Coalition of **Black Lesbians and Gays** (BCBLG) meets at 312 Stuart St., 6:30pm. Info: 617/491-6851.

Cambridge □ Meeting of **Bi-CEP** (Bisexual Committee Engaging in Politics). Planning meeting for projects to increase Bi-awareness and visibility. Boylston Hall Room 2B, Harvard Yard. 7:15pm. Info: 617/734-9348.

10 Thursday

Boston □ Symposium on **Culture and Independence in Puerto Rico**. Part of **Latinoamerica Despierta**: Art and Identity in Latin America Today. Massachusetts College of Art, 625 Huntington Ave. 11:30am. Free. Info: 617/232-1555 x484.

Cambridge □ The Group, a social/discussion group, will discuss **Testing Positive** with a representative from Positive Directions. MIT Walker Memorial, Memorial Drive. 8pm. Info: 617/266-1129.

11 Friday

Cambridge □ Author, singer, songwriter **Betsy Rose** returns to Boston with **Judy Fjell** in a benefit concert for Interhelp. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. \$8/advance, \$10/door.

Brookline □ Join **Am Tikva** for a Shabbat Service and Oneg. All welcome. Please bring something sweet to share. Workmen's Circle, 1762 Beacon St. Info: 617/782-8894.

Cambridge □ Multiple Exposures series will present **The Passion of Remembrance**, a film which explores Black family, sexuality and politics in Britain today. Bartos Theatre, Wiesner Building, 20 Ames St., MIT campus. 7pm. Free.

12 Saturday

Boston □ **The New England Regional Gay/Lesbian Student Conference '88** will take place at Boston University. Topics will include regional/national networking, getting media attention, organizing alumnae groups and fundraising. The conference will be followed by a dance. B.U. College of Basic Studies, 871 Commonwealth Ave. 9am-5pm (dance at 9pm). \$5 (\$7 at door). Info: 617/353-9808.

Boston □ **The Chiltern Mountain Club** will sponsor a 44 mile bike ride around Sebago Lake in Maine with a lunch stop at "Witch's Cove" (bring lunch). 10am. Info: Gene 207/646-3534.

Boston □ Join **Girth and Mirth** for the Fall Fun Festival monthly social and party at the Hill House, 74 Joy St., Beacon Hill. 8-10pm. Info: Joe 617/926-5827.

13 Sunday

Brookline □ Join **Am Tikva** for a video screening of "Not All Parents Are Straight." Please bring something sweet to share. All welcome. Workmen's Circle, 1762 Beacon St. Green line "T". 11:15am-1:30pm.

Boston □ Jamaica Plain **Lesbian and Gay Neighbors** will have their monthly potluck and get-together. First Church (Unitarian-Universalist) intersection of Center and Eliot St's. 4-7pm. Info: Kenn 617/524-8337 or Margaret 617/524-8070.

Brookline □ Jewish Family and Children's Service is offering a discussion for **people who have a friend, a loved one or a family member with AIDS**. 637 Washington St., Suite 100. 7:30 pm. Info: 617/566-5716.

Somerville □ **Somerville/Medford/Arlington Lesbian Potluck** — cards and board games 2-6pm; potluck 6pm. Info: 617/628-7487.

Cambridge □ Leslea Newman reads from her books **A Letter to Harvey Milk** and **Love Me Like You Mean It**. Open to all. Light refreshments. New Words Bookstore, 186 Hampshire St. 3-5pm. Free. Info: 617/876-5310.

14 Monday

Boston □ Meeting for those interested in participating in **Celebration '90: Gay Games III** and Cultural Festival. Athletes, artists and volunteers welcome to join planning for Boston team. (Celebration '90 takes place August 4-11, 1990 in Vancouver, Canada.) Meet at Luxor's, 69 Church St. at 7:30pm. Info: 617/536-3006 (9am-noon).

Boston □ Help combat hunger by contributing canned food to the **"Boston Can Share Food Drive."** Sponsored by the Mayor's Hunger Commission. Drop off cans at City Hall through 11/23. Info: 617/725-4500.

15 Tuesday

Cambridge □ Volunteer meeting for **The Women's Coffeehouse**. The Women's Center, 46 Pleasant St. 7pm. Info: 617/354-8807.

Boston □ Sheila Spicer from the Boston Veteran's Center will speak to **New England Gay and Lesbian Veterans**. The Piemonte Room, Boston City Hall. 7-10pm. Info: 617/723-8127.

Boston □ **AIDS Healing Service** at King's Chapel. Interpreted for the hearing impaired. Reception to follow. School and Tremont Sts. 7:30pm. Info: 617/227-2155.

16 Wednesday

Boston □ **Action Alert Lobby Day** for the Housing Bill of Rights for Disabled Persons. Nurses Hall, State House. (wheelchair accessible) 10:30 am. Info: 617/727-7440 Voice/TDD. or 1-800/322-2020.

18 Friday

Cambridge □ Miriam Patsanza from Zimbabwe will present her films **Woman Cry** and **Beyond Today**. Room 34-101, 50 Vassar St., MIT. 7pm.

Cambridge □ **Erica Wheeler**, Mass. singer/songwriter will perform at Modern Times. 134 Hampshire. 9pm.

Weekly Events

Saturday

Boston □ **Living With AIDS Theatre Project** presents a workshop to collect the experiences and stories of those connected in any way with the AIDS crisis. The goal is to create a theater music piece based on the workshop material. No performance experience necessary. Club Cabaret, 209 Columbus Ave. 10:30am.

Boston □ Boston Area Women's Self-Defense Collective offers **Women's Self-Defense Classes** for women of all ages and abilities. Meets Wednesday evenings and Saturday afternoons in the South End. Info: 617/574-9433.

Sunday

Boston □ Metro Healing presents **healing group** for PWAs and all those wishing to be of support. Metropolitan Health Club aerobics room, 209 Columbus Ave. 7:30-9:30pm. Info: Brian 617/267-1154, Joseph 617/357-6926.

Allston □ **Lesbian volleyball**. All skills welcome. Will teach those who don't know how to play. Coached drills and scrimmage. Through November. West End House, 105 Allston St. 2:30-5:30pm. \$2. Info: Ann 617/524-4884.

Boston □ **"Boston's Other Voice,"** a radio program for the gay and lesbian community. With host Peter Stickel. On 11/5 Ray Griswold, liaison to the Gay Community from Attorney General James Shannon's office. 11/13, Ann Sanders, Mayor Flynn's Liaison to the Gay Community. WROR 98.5 FM. 11:30pm.

Monday

Boston □ **Women's Rugby Club** fall practice every Monday and Wednesday, 6-8pm. No experience necessary. Info: Mel 617/536-4943, message 617/932-5401.

Cambridge □ **Lesbian Rap**. Topics: 11/7, "Lesbian Sex". 11/14, "Internalized Homophobia". The Women's Center, 46 Pleasant St. 8-10pm. Free. Info: 617/354-8807 (TTY/voice).

Tuesday

Providence, RI □ **ACT-UP/Rhode Island** has meetings open to the public. Rocket, 73 Richmond St. 7pm. ACT-UP/RI, PO Box 3156, Wayland Square Station, Providence, RI 02906. Info: Bill 617/782-9063.

Roxbury □ **ACT UP/Boston** meets to confront the AIDS crisis. Room 345, Bldg. 3, Roxbury Community College. 7:30pm. Info: 617/49-ACT-UP.

Cambridge □ **Bisexual Women's Rap**. The Women's Center, 46 Pleasant St. 7:30-10pm. Free. Info: 617/354-8807 (TTY/voice).

Wednesday

Boston □ **Women's Self-Defense Classes** for women of all ages and abilities. See Saturday listing.

Cambridge □ **Lesbian AI-Anon** with childcare. The Women's Center, 46 Pleasant St. 6:30-8pm. Free. Info: 617/354-8807 (TTY/voice).

Brookline □ Boston Committee Determined to Free Sharon Kowalski meets. Boston Self-Help Center, 18 Williston Rd. 7pm. Info: 617/661-0533.

Cambridge □ **MASS ACT OUT** meeting. M.I.T., Building 66, Rm. 126. 7:30pm. Info: 617/661-7737.

Thursday

Boston □ **GCN's production night**. All welcome. Proof-reading starts at 5pm. Paste-up after 7pm. 62 Berkeley St., near Arlington & Back Bay T-stops. Info: GCN, 617/426-4469.

Friday

Boston □ **GCN mailing**. Come help stuff the paper and meet new friends. 5pm to 10pm. 62 Berkeley St., near Arlington & Back Bay T-stops. Info: GCN, 617/426-4469.

Boston □ **Healing group** for PWAs and all those wishing to be of support. Santa Fe Hair Salon, 528 Tremont St. 7:30-9:30pm. Info: Brian 617/267-1154, Joseph 617/357-6926.

Cambridge □ **Women's Coffeehouse 11/11**: "Trying on Another Woman's Skin": poetry and storytelling by Stacie Marinelli. The Women's Center, 46 Pleasant St. 8pm-midnight. Info: 617/354-8807 (TTY/voice).

Calendar Compiled By
Erik Moore

By Jade McGleughlin and Sue Hyde

The government allows a deadly virus to run riot through communities it despises and the lesbian and gay community's relationship to that government is forever changed. The millions of us affected by AIDS can never imagine the government as benign again. And the 1200 protesters at the Food and Drug Administration (FDA) on Oct. 11, 1988, refuted the notion that "The government is doing all it can." The civil disobedience (CD) in Rockville, Maryland, was designed not only to demand policy change, but also to dramatize and call attention to the government's

NEWS COMMENTARY

gross neglect. This CD, which was distinctive in its creativity, spontaneity and heightened militance, marks an evolution in the gay and lesbian AIDS activist movement's strategies and tactics.

Last October, our movement organized and mounted a massive, highly orchestrated symbolic civil disobedience at the U.S. Supreme Court. We sought redress from a government body which has no sensory organ with which to hear us, much less respond to our demand to review and reverse the hated *Hardwick* decision upholding Georgia's sodomy law. This October, we returned to Washington to seize control of a government agency we know to be lethally sluggish in its loyalty to scientific bureaucracy. We came to the FDA to force the hands of the FDA decision-makers and workers, each of whom can influence FDA policy. This tactic of direct engagement has been increasingly used in smaller local actions all over the country. An example is ACT UP/Boston's visible actions at Massachusetts General Hospital last spring, which resulted in the beginning of trials for aerosolized pentamidine that had been stalled in the planning stages for months. In just one short year, the gay and lesbian political movement and the AIDS activist movement blended energy and experience to create at the FDA the most disobedient and militant action since San Francisco's White Night Riot in 1979.

Direct action's new directions at the FDA



Riot cops drag protesters out of the path of bus loaded with CD participants already arrested. FDA headquarters, Rockville, Md., Oct. 11.

The action skyrocketed our movement up and out into public consciousness.

"We've put the disobedience back into civil disobedience," said Boston lesbian activist Margaret Cerullo. For many of us who participated in the CD at the FDA, it represented a reawakening of militance. Demonstrators were defiant with a purpose, playing cat and mouse with an understaffed police force. The action effectively shut down a huge federal building housing some 16,000 workers, over 4,000 of whom are employed by the FDA. We danced on roofs above the entrances and hung banners and signs from the windows. Workers inside the building watched open-mouthed as demonstrators hoisted a "Silence = Death" banner and then an effigy of Reagan up the building flagpole, a wonderfully rebellious action.

Many workers came out and engaged with the demonstrators, offering support and encouragement. We swarmed in fascinatingly chaotic choreography around a building too big to surround, an administration too eager to let us die. As one Washington media source said, it was an '80s issue conducted in a '60s style.

In addition to the ritualized sitting-in at the police lines that resulted in being carried away to waiting police buses, many demonstrators chose to do smaller "zap" actions around the building throughout the day. Early in the morning, Boston's "Yellow Gloves" affinity group broke off from the big action in the front and surprised the cops by effectively blocking employees from entering the rear entrance either by foot or by car. New York's "Third Wave," dressed

in lab coats, entered a nearby federal building housing the FDA's ethics unit and demanded a press conference. All day people looked for new ways to stop business as usual and to risk arrest without actually lying down at the designated arrest site.

At the same time, the militance and spontaneity of the action were facilitated by a decentralized structure. No spokescouncil had been assembled to conduct onsite assessment of the action or to act as a decision-making body for all participants. But the decentralized model muted a collective response and a shared sense of responsibility. The model, which worked well in the morning when demonstrators were rested and fresh with purpose, began to unravel as the afternoon wore on.

Even though only a small number of demonstrators had been arrested, by noon we had successfully shut down the FDA. What then? Seizing control had been accomplished by many people risking arrest and a few actually being arrested. Should sheer numbers of arrests also have been a goal? Was there a purpose in greater numbers of demonstrators sitting on buses or at the police processing site? People who came from far away to put their bodies on the line wondered if they actually had. Since there was no mechanism for group decision-making during the action, there was no way to declare a victory. And perhaps out of frustration, some demonstrators escalated their interactions with the police.

While in most direct actions, cops become defenders of the institution under criticism — and, in some ways, its patsies and fall guys — they are not our direct targets. During the FDA CD, people looked for ways to be disobedient other than sitting down at the designated site. Police lines were charged, cops were spat upon, repeatedly shouted at and called demeaning and degrading names — including "faggot." And no matter how "cooperative" or well-trained a crew they were (and only some were), cops are likely to respond in a physically hostile manner if they are taken by surprise. Pent-up frustration among some demonstrators led to unnecessarily provocative behavior towards cops which increased danger to other demonstrators without contributing to a speedier release of treatments for AIDS.

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